





SPW

2296











ENGLISH  
SYNONYMOUS;

OR

THE DIFFERENCE

BETWEEN

WORDS ESTEEMED SYNONYMOUS

IN THE ENGLISH LANGUAGE;

USEFUL to all who would either write and  
speak with propriety and elegance.



---

LEIPSIK:

Printed for GERHARD FLEISCHER the Younger.

1804.



THE DIFFERENCE  
BETWEEN  
THE TWO

THE DIFFERENCE

BETWEEN

THE TWO

THE TWO



THE TWO

THE TWO

THE TWO



---

A  
TRANSLATION  
OF  
Abbé GIRARD's  
PREFACE.

---

If society be formed by the communication of ideas and sentiments, speech is, undoubtedly, its more essential and most graceful band; being, at once, the pencil of the mind, the image of its operations, and the interpreter of the heart. The more we go abroad among men, the more we perceive that language is the true seasoning of every delight. When all things else fail, or, when through age we have no other enjoyment, that of conversation will furnish amusement in our latter hours, and, will at that time grow more and more satisfactory; as it will, in some measu-



re, make-up for the want of those pleasures we are incapable of receiving. In all times, and on all occasions, speech is delightful: there can be no true happiness, without the joys of the mind; no good fortune, that we do not long to make known; no secret, we do not wish to communicate: no tender sentiment, we are not anxious to declare; no system, we do not thirst to unfold; no evil, we are not eager to complain of; no comfort, without the sympathetic breathings of friendship; no reputation, without the voice of renown; in a word, nothing without the aid of language, at least, nothing which can satisfy our understandings, or flatter our inclinations. Who then would be so indolent as to pay no attention to the graces, or, so wanting as to disregard the power of one faculty, which give lustre to every other? A polite nation, can never entertain notions injurious to true taste. Good education extends her care, equally, to the language of a people, as their morals: she does not confine herself to the adorning of the mind, inwardly, with wisdom, science,



---

and virtue; but, labours also to grace it, outwardly, by teaching it the art of shewing itself to advantage. Her desire is, that our expressions should correspond with our thoughts, and that our reputation should be answerable to our merit . . . . .

Speech, then, deserves our best attention, and we ought to think ourselves indebted to those who study its cultivation; whether by learned rules drawn up according to its peculiar genius, to give a knowledge of it with precision; or by judicious criticisms, in order to preserve its purity without rejecting the new advantages of which it is susceptible; or by such useful acquisitions, as may enrich it without rendering it unintelligible. But how much should we be obliged to that person, who could in any measure fix it, and put a stop to those many innovations which mere capri-



ce, daily, strives to introduce? This is a task, I fear, beyond the power of individuals: the destiny of whatever is living, forbids its continuing, always, in the same state. However be the fate of our language, in after-ages, as it may; neither the fear of its alteration, nor, even, its annihilation, shall deter me from publishing the observations I have made. They have neither the rules of grammar, nor the purity of custom, for their object, but the delicate difference, only, between words reputed synonymous; that is to say the distinguishing characteristics of such words, as resembling each other in their general idea, may nevertheless be distinguishable, one from another, by some additional one peculiar to each of them; from whence arises, on many occasions, a necessity of choice, in order to use them with propriety and elegance; a thing as uncommon as it is beautiful; and, by which taste is enabled to give brilliancy to truth, and solidity to wit. Avoiding all empty words, it teaches us to reason soundly; averse to the abuse of terms, it makes our diction intelligi-



---

ble; judicious in the choice of words, it gives ease and elegance to our expressions: with the greatest accuracy, it banishes all farfetched, vague and spiritless images, with which the trifling and superficial, are content to express themselves; an enemy to confusion, it prevents our rambling in the study of the sciences; in short, I will venture to affirm, that this spirit of justness and distinction, is the true ray that shines; and in conversation, is the lively touch, that distinguishes the man of delicacy and discernment, from the vulgar and illiterate.

In order to acquire this justness, we must be a little nice upon words, not imagining, that such, as are called synonymous, are really so exactly uniform in their sense, and resemble each other, as perfectly as two drops of water from the same spring: for, on a closer examination, we shall see that this resemblance, does not take in the whole extent and force of signification; but consists, only, in one principal idea, which they all express; each word differing from the other by some



relative one, which constitutes its proper and particular character. That resemblance, which conveys one general idea, makes, then, the words synonymous; and the difference, that arises from the particular idea, that accompanies the general, makes them, far from being perfectly alike, distinguishing them, as various shades of the same colour.

I will not absolutely say, that there are not occasions, on which so nice a choice may be dispensed with; but I maintain, that there are still more, where they ought not, or, cannot pass one for another, especially, in studied and elaborate compositions. I will allow it to be a matter of indifference, in choosing a yellow habit, whether we take the hue of the marigold or jonquil; but, would we make an agreeable variety, it is necessary to consult the different shades or tints: how seldom, then, does it happen, that the mind, does not find itself, in similar circumstances? Very rare indeed! as in that consists, the whole art of writing.



---

Lest any one, under a false notion, that the richness of a language consists in the plurality and abundance of words, should explode this system of mine relative to the distinction of those, reputed synonymous; I must say that, though language is enriched by an abundance of words, yet, that abundance is not merely numeral; which is fit for nothing, but, as it were, to fill the coffers of a miser; but such as springs from diversity, like that which is observed in the various productions of nature. It is the satisfaction of the mind, and not the tickling of the ear, which is the object of all conversation and writing; for which reason, the quantity of words is not so much to be esteemed as their quality. If they vary only from each other in their sounds and not in their greater or less degrees of energy, comprehension, precision, etc. they, in my opinion, serve more to burthen the memory than enrich or facilitate the art of speech. To stand up for a number of words, without any regard to their sense, is confounding abundance with superfluity; such a taste I can-



not better compare than to that of the master of a feast, who should think the magnificence of an entertainment consisted more in the number of dishes than of eatables. Where is the great utility in having many terms to express one single idea? Is there not advantage in having proper expressions for every idea we can form?

It will be in vain for pleonasm to alledge in its defence that by this abundance we avoid the bad effects of repetition; for we are deceived with respect to the cause of that effect; it is not the repeating of the same sound that offends so much, as the repetition of the same idea. If the same word displeases, when used a second time, it is not because it has already struck the ear; but because it has before affected the mind, which grows weary, and is disgusted without the graces of novelty. Hence came the establishment of certain words we call *pronouns*; the repetition of which custom hath made familiar, having give them no other office than simply, to recall the matter in question, without any redundancy of words. For



---

the same reason, what we call *articles*, and *prepositions*, are equally repeated without disgust; nothing being expected from them but a bare nomination or indication; for having nothing to determine of themselves, they always appear new, when the subject they indicate is new. This is an undeniable proof that the beauty of words is more owing to their variety of meanings than to their different articulations; and, that 'tis a multiplicity of ideas, that produces, in effect, a multiplicity of terms. If any one yet doubts this, he has nothing to do but to examine them a little closer, and be a little nicer in his choice; or without giving himself the trouble of such examination, let him peruse only with attention the reflections here laid before him; for, be the remarks either just or not, they will plainly shew that there are no words so perfectly synonymous as to signify exactly the same upon all occasions; consequently, they admit of a particular nicety in choice. It is this choice, the following sheets endeavour to determine, by definitions, and examples,



which distinguish, and disclose the proper character of these words; in which, it is hoped, they will in some measure, succeed.

With respect to the work itself, it may be said, without, either, vanity or affected modesty, that it is copied from no one; neither was there any one to copy; if it, therefore, merits nothing, from the manner of its execution; it will, at least, from its novelty: to this may added that of variety; for, almost, every page, contains something differing from, and, independent of, that, which goes before or follows after, although of the same sort. Never book was at the same time more uniform and more diversified: its perusal needs not be either continued or regular; let the reader open it where he will, he cannot fail of finding something and that entire; which will at least satisfy his curiosity, if not content his understanding: it will serve as well to amuse a quarter of an hour as employ a whole day; and may be taken up and laid aside at any time.

---



---

THE  
A U T H O R' s  
P R E F A C E.

---

**A**fter giving the reader a translation of *Gi-  
rard's* preface, it will be unnecessary to say  
more relative to the usefulness of the work,  
than that as a great inattention to the beauties  
of language, is general almost in every coun-  
try, a volume or two of this kind, must be



equally acceptable here as in *France*; and it is hoped the great esteem the *Abbé* acquired by his piece, and the many editions that has run through, are sufficient proofs of its excellence, and will be some excuse for this similar attempt. As much of the *French* treatise as would agree with the *English* mode of expression, is translated and adapted to it; and if such translation be found in no respect uniform, it must be attributed to impossibility. Should any one imagine, because some words which are here classed as passing for *synonymous*, do not immediately strike the mind as such, that labouring at a distinction was unnecessary and useless; if he cannot recollect a passage where he has seen, or call to mind that he has, at any time, heard them indiscriminately used, let him cast his eye over the *folio* edition of *Johnson's* dictionary, and he will instantly discover that these endeavours,



---

though inadequate to the task, have not been wholly fruitless. And should the same error be remarked in the following pages which the tenor of the work condemns, it is hoped it will be attributed to the necessity of varying the expressions in a treatise of this particular cast, in order to make them agreeable to the mind. There are, it must be confessed, many more words that might have been taken under consideration; but on reflection that a thorough reform even in these, at present, taken notice of will go a considerable way towards the improvement of our tongue; the work cannot but be thought of service. One motive that prevented the extension of these sheets, was a fear of frightening the reader from attempting to pass through them, by laying before him the difficulty and length of the way. Should they chance to meet with approbation, they may hereafter probably be enlarged; but, on



the contrary, should they on close examination be found too imperfect for public notice, let them at least be considered as the wanton sallies of a mind greatly zealous for the beauty of its native language.

---



---

ENGLISH  
SYNONYMOUS.

---

I.

To *Abandon*, *Forsake*, *Leave*, *Relinquish*, *Desert*,  
*Quit*.

**T**he words *abandon* and *leave* imply involuntary acts; the words *forsake*, *relinquish* and *desert*, those that are voluntary.

To *abandon* is more applicable to things; *leave* to persons. He was under a necessity of *abandoning* his possessions, and compelled to *leave* his friends.

To *forsake* implies leaving in resentment or dislike; to *relinquish* quitting any claim to; to *desert*, leaving meanly or treacherously.



Being treated with disrespect we are apt to *forsake* even the person whose cause we were studious to espouse. Every honest man finding his plea not backed by justice would readily *relinquish* his claim, and even make his competitor a recompence adequate to the expence and trouble he had put him to. It is an act of the greatest baseness to *desert* one's friend in time of distress.

To *quit* implies the breaking off from; and may be either voluntary or involuntary.

When he had acquired by trade sufficient to support himself for the remainder of his life, he prudently *quitted* his business. Being overpowered by superior strength, he was obliged to *quit* his hold.

We should by no means *abandon*, while we can keep possession; nor *leave*, while we are able to stay; we should not *forsake* without sufficient reason; nor are we bound to *relinquish* but when our title is bad; no colour of excuse can be alledged for *desertion*, nor should we ever *quit* with a view of laying hold again.

## 2.

To *Abdicate*, *Renounce*, *Resign*.

To *abdicate* is an involuntary act; *renounce* and *resign* are voluntary.



*Abdicate* more particularly relates to a throne; *renounce* to matters of religion; *resign* to employments.

King James the second *abdicated* the throne of England, when he could keep possession of it no longer. Many persons through conviction of mind have formally *renounced* the errors of the church of Rome. We frequently *resign* our employments through a desire of retirement.

To *abdicate* a crown is ever looked upon as disgraceful; to *renounce* a religion as honourable when done through the prevalence of truth; and to *resign* an office as noble when generously given up in favour of another, and with the approbation of the person we serve.

## 3.

To *Abate*, *Diminish*, *Decrease*, *Lessen*.

These words are nearly synonymous, when they are verbs neuter; they then mean to grow less: as verbs active, they are very different. Even as neuters, they will carry some difference in their meaning.

To *abate* implies a decrease in action; *diminish* a waste in substance; *decrease* a decay in moral virtue; *lessen* a contraction of parts.



Want of spirits, when a man is running, will *abate* his ardour, and consequently his pace. Febrifuges, if properly applied, will *abate* a fever. Put sugar into water, and it will *diminish* visibly. An object seemingly *diminishes*, in proportion to the distance from which we view it.

Through a contempt of religion, men daily *decrease* in virtue. A *decrease* in piety is usually accompanied with false notions of God. Draw the air from a blown-up bladder and it *lessens* proportionably.

As verbs active, to *abate* more particularly implies to lower in the price of; *diminish* to make less by abscission or destruction, either with respect to bulk, value, quality or quantity; *lessen* to a voluntary act of degradation.

Shop-keepers generally ask their customers an advanced price for goods, that they may be enabled to *abate*, if desired.

By dividing of substance we *diminish* its bulk; by breaking a diamond we *diminish* its value; by mixing water with spirits we *diminish* the quality; and by taking one yard from ten, we *diminish* the quantity.

A mean action always *lessens* us, in the sight of good men, and whatever false notions vanity may inculcate, we ever seem *less*, when we strive to appear greater.



## 4.

To *Abhor*, *Hate*, *Loath*, *Detest*.

All these words imply aversion, but require to be differently used upon different occasions.

To *abhor* implies an aversion to that to which we have a natural antipathy; *hate* an aversion actuated by revenge: *loath* is more applicable to food: *detest* implies aversion actuated by disapprobation.

We *abhor* what we cannot endure. We are apt to *hate* the person who injures us. We *loath* the food by which we have been surfeited. We *detest* the man who is guilty of a mean action.

The spendthrift naturally *abhors* niggardliness, and the niggard profligacy. The *hated* of the revengeful man is roused, whenever the object of his revenge approaches. The stomach *loaths* the very sight of that meat by which we have been satiated. Every thinking man *detests* the least degree of meanness more particularly that which is sordid or base.

## 5.

*Abject*, *Low*, *Mean*, *Beggarly*.

As the words *abject* and *low* are indiscriminately used, when meant to signify a per-



son's state or condition; so are the words *mean* and *beggarly*, when we would express the disposition. But the impropriety of so doing is very evident.

By *abject* is understood that forlorn situation in life that a man brings himself into by ill conduct; by *low*, that in which Providence has placed him; the first is voluntary; the latter involuntary.

Divine wisdom hath thought proper, for various reasons, to make distinctions between men, placing some in a higher sphere others in a *lower*; but never was he the cause of any one's *abjectness*. Want of merit or fortune often renders a man *low*; but it must be a villainous character to make him *abject*.

With respect to the words *mean* and *beggarly*, when meant to express the disposition, the absurdity of using them one for the other is equally visible.

*Mean* signifies a man's readiness to perform a dirty or illicit action; whereas *beggarly* is more particularly expressive of a narrow groveling spirit.

He who can stoop to be guilty of a *meanness*, merits the contempt of all who know him. It has ever been accounted *beggarly*, to live below the rank of life we are in.

When a man is brought into a state of penury and contempt by a long course of infa-



my, we justly call him *abject*; if his narrow circumstances are only owing to the poverty of his parents, we then repute him *low*: when guilty of any thing, beneath the character of an honest man or a gentleman, we account him *mean*; and when the treasures of the rich are sullied by the narrow notions of the poor, we call it *beggarly*.

## 6.

**To *Abolish*, *Abrogate*, *Disannul*, *Repeal*, *Revoke*.**

*Abolish* is a term rather to be used with respect to customs; *abrogate* and *repeal*, with regard to laws; *disannul* and *revoke*, to private contracts.

When old customs have been, by long experience, found to be detrimental, they have very prudently been *abolished*. New fashions *abolish* old ones.

The word *abrogate* is generally used with respect to ancient laws; *repeal* to modern: that is when we talk of rendering old laws null, we call it *abrogating*; when those lately made, *repealing*.

Despotic power has frequently *abrogated* what was instituted by equity. Upon the enactment of a new law, many inconveniences



have sometimes appeared before unthought of: this as occasioned a *repeal*.

The *abrogation* of a fundamental law frequently causes the ruin of the sovereign, or of the people, and sometimes of both. The legislative power has often found itself obliged to *repeal* an act of parliament one sessions which passed the last, merely to appease the clamours of the people.

The difference in meaning between the words *disannul* and *revoke*, is not very great; yet such as to admit of a distinction.

*Disannul* is applied to a written contract; *revoke* to a verbal.

He who gives a conditional bond to another, has a right to *disannul* it, if the specified conditions are not punctually observed. To *revoke* a promise now-a-days is no other than fashionable; whereas formerly it was considered as a breach of friendship.

## 7.

To *Finish*, *Complete*, *End*, *Conclude*.

With respect to the three first words, the proper idea of *finishing* is the bringing a thing to its last period: the *completion* of any thing is the actual arrival of that last period, and the



characteristic of *ending* is cessation or discontinuation.

Lazy people begin many things without *finishing* any. We ever feel a secret satisfaction in the *completion* of a work we have been long about. May we not question the wisdom of those laws which, instead of *ending* suits, do but serve to prolong them?

By the word *conclude* we understand performing the last act of ratiocination, widely differing from *complete*. We *complete* a piece of mechanism; but *conclude* an oration.

A piece of clockwork is of little value till *completed*. It is allowed by all rhetoricians that the greatest ornament of an harangue is a well finished *conclusion*.

We *finish* what we have begun by continuing to work at it. We *complete* a work by putting the last hand to it. We *end* it by discontinuation. Thus we may *finish* without *ending*, and *end* without *completing*.

## 8.

### On, Upon.

These two words are indiscriminately used one for another on all occasions; but with great impropriety.



*On* rather signifies by; as *on* my word, *on* my honour, etc. whereas *upon* means up on the top of, and is applied to matter; as *upon* the table, *upon* the chair, *upon* the house, etc.

The absurdity of a contrary diction is evident from the following change of words: it was his honour *upon* which he swore.

Indeed, the word *upon* is used with elegance even detached from substance, when the sense is figurative: as for instance, he relied *upon* the promise of his friend; intimating that that promise was the staff *upon* which he leaned: but on other occasions the impropriety is gross.

## 9.

### *Action, Act, Deed.*

As custom has applied the word *deed* chiefly to signify the written evidence of any legal act, it will be necessary only to shew the difference between the words *action* and *act*.

The word *action* then is applicable indifferently to every thing we do, whether common or extraordinary; but the word *act* should signify something done which is remarkable.

An elegant speaker will not say a virtuous *act*, a good or a vitious *act*; but an *act* of vir-



tue, or of goodness, or of iniquity: whereas to say a virtuous *action*, or a good or vitious *action*, is proper and elegant.

'Tis, generally speaking, a good *action* to conceal the faults of our neighbours; and it is the rarest *act* of charity among mankind.

The sentiments of the heart are not so much to be judged of from words as from *actions*. It is an *act* of great heroism to pardon our enemies, when we have power to be revenged on them.

These two words are further distinguishable by our considering them somewhat phisically. The word *action* in this light relates more to the power that acts; and the word *act* is more applicable to the effect itself produced by that power: this makes the one properly the attribute of the other; so, that it may be justly said, we should always have a presence of mind, attendant upon our *actions* to render all of them, either *acts* of bounty, or *acts* of justice.

#### 10.

#### To Enlarge, Increase.

The word *enlarge* is properly used to signify an addition of extent. *Increase* is critically applicable only to number, height and quantity.



We *enlarge* a town, a field, a garden. We *increase* the inhabitants of a town, our expenses, our revenues.

The former word is more suitable to one entire and vast quantity of space; the latter to any gross and multiplied quantity in general: thus it is commonly said that we have *enlarged* our house, when we have made it more extensive, by adding buildings to the sides of it; but we usually say a house is *increased* with an additional story or with several new rooms.

By *enlarging* our territory, we generally *increase* our riches. Princes certainly *enlarge* their renown, by widening the bounds of their dominions; and they are apt to think they at the same time *increase* their power: but in this they are sometimes mistaken; for such an *enlargement* may chance to produce only an *increase* of cares and troubles, which may end in their utter ruin.

A king who labours more after acquiring new subjects, than in governing those he already has, may *enlarge* his fame; but will never *increase* his happiness.



## II.

*Address, Air, Mien, Behaviour, Manners, Deportment, Carriage.*

What is called our *air*, *mien* and *carriage* seem to be born with us, and strike at first sight: our *address*, *manner*, *behaviour* and *deportment*, are owing to education, and gradually disclose themselves in our intercourse with the world.

*Mien* rather relates to our look; *carriage* to our frame; but the word *air* to both. We usually judge of the *mien* by the face; the *carriage* by the person; and the *air* by both.

How sweet is the *mien* that has good humour in the countenance! A gentleman, though in rags, is easily discovered by his graceful *carriage*. An open countenance and majesty of person give a man the most engaging *air* imaginable.

*Address* is confined to our words; *deportment*, to our actions; *behaviour* arises from both; and the fruit of *behaviour* is *manners*.

Our *address* shall often please when our *deportment* shall disgust, and *vice versâ*.

When our *address* is engaging and our *deportment* conformable, 'tis impossible our *behaviour* should be otherwise.

In order to be well with the world, we should suit our *behaviour* to our company;



which though in the eye of some persons has been considered as deceitful, must in the end be looked upon as the eight of good *manners*.

An engaging *air* which is the union of a charming *mien* and graceful *carriage*, is necessary to make any thing please; but unless accompanied with good *manners*, arising from a genteel *address* and *deportment*, it becomes perfectly disgusting.

## 12.

To *Accost*, *Approach*.

We *accost* those with whom we would speak; but often *approach* without any intention to *address*.

The bold can *accost* without the least hesitation. We cannot *approach* the great without some kind of ceremony.

When we have any thing to say to a person, we naturally *accost* him: when we would insinuate ourselves into his good graces, we endeavour to *approach* him.

Education teaches us to *accost* the ladies with civility; but to *approach* them, requires some kind of assurance, seasoned with respect.



## 13.

*Ingenuity, Cleverness, Abilities, Parts.*

*Ingenuity* relates more to the invention of things; *cleverness* to the manner of executing them; *ability* to the actual execution of them; and *parts* to the discernment. The third then puts in use what the second dictates pursuant to the digested plan of the fourth, invented by the first.

A man may be *ingenious*, and not *clever*; he may be *clever*, without *abilities* to execute; and he may have great *abilities*, and yet not be a man of *parts*.

Admitting we are not very *ingenious*, still if we are accustomed to the management of things, we may be *clever*; but it requires *abilities* to do with them, as we would; and *parts* to conduct them.

He who discovered the powers of refraction and reflection, had he known nothing more, would have been *ingenious*; he who constructed the telescope was *clever*; the finisher was a man of *abilities*; and without doubt, the philosopher he who applies the instrument to the various purposes of astronomy must be a man of *parts*.



To *Add, Augment.*

By *adding* one thing to another, we *augment* the same. By the word *adding* we understand the joining of different things together; or if they are things of the same kind, joining them in such a manner as not to confound them, but that after such junction each may be distinguished from the other. Whereas the word *augment* indicates our making a thing larger or more abundant, by such an addition as shall cause it afterwards to appear one and the same thing; or at least that, when the addition is made, the whole together shall be conceived under one idea; thus for example we *add* one basket of rubbish to another, one room to another, but we *augment* the heap and the house.

There are many who would not scruple to *augment* their own stock by fraudulently *adding* to it that of another.

To *add* is a verb active only; to *augment* both active and neuter.

Our ambition *augments* with our fortune; and we are no sooner in possession of one hundred pounds, than we are eager to *add* to it another.



## 15.

## To Study, Learn.

To *study* implies a uniform application in search of knowledge; to *learn* that application with success.

We *study* to *learn*, and *learn* by dint of *study*.

People of vivacity *learn* easily; but are heavy at *study*.

We can *study* but one thing at a time; but we may *learn* many.

The more we *learn* the more we know; but oftentimes the more we *study* the less we know.

We have *studied* well when we have *learned* to doubt.

There are many things we *learn* without *study*; and other things we *study* without *learning*.

Those are not the wisest who have *studied* most; but those who have *learnt* most.

We see some persons *studying* continually without *learning* any thing; and others *learning* almost every thing without the least *study*.

The time of our youth is the time of *study*; but it is in a more advanced age when we truly can be said to *learn*; it is then only we have capacity to digest what we have before laid up in the memory.



*Buttress, Support, Prop.*

The *buttress* fortifies; it is fixed close to resist the impulsion of other bodies. The *support* bears by being placed beneath a thing to prevent its falling under a weight. The *prop* assists, and its general use is to strengthen.

A wall is frequently made stonger by *buttress*: An arch is *supported* by columns: A house, when in a danger of falling, is kept up by *props*.

That which has received a violent thrust, or is much bulged stands in need of a *buttress*; that which is too heavy to carry itself is in want of *support*; and that which ought to stand upright, and cannot be made to do so of itself must be *propped*.

In a figurative sense, *buttress* relates more to defence; *support* to credit; and *prop* to friendship.

The true Christian seeks no *buttress* against the malignity of men but that of innocence and integrity; he makes work the most solid *support* of his life, and looks upon implicit obedience to the decree of heaven, as the most steady *prop* of his felicity.



## 17.

*Enough, Sufficient.*

The object of both these words is quantity; but with this difference, that *enough* relates more to the quantity one desires to have, and *sufficient* to that quantity one really wants to employ.

Thus the avaritious man never has *enough*; let him accumulate ever so much, he still desires more; and the prodigal never *sufficient*; he still wanting to expend more than he has.

We say we have *enough*, when we wish not for more; and we say we have *sufficient*, when we have just what is necessary.

When applied to such things, as are consumable, the word *enough* seems to denote a much greater quantity than the word *sufficient*; for in relation to such things, when we say we have *enough*, it seems as though we should have *too* much had we more: but what we call *sufficient* may be added to, without coming near that extreme: for we may say of a very small income or revenue that it is *sufficient*; though, at the same time, we can hardly think it *enough*.

The word *enough* has a more general and comprehensive meaning; the word *sufficient* a more limited and particular one.



An hour at table is certainly *sufficient* for our nourishment; but not *enough* for some persons pleasure or satisfaction.

An oeconomist can find *enough* where there is very little; but the prodigal never has *sufficient* let him have ever so much.

## 18.

To *Declare*, *Affirm*, *Protest*, *Aver*, *Assert*,  
*Maintain*, *Swear*, *Avouch*, *Attest*.

In the first seven words we find different degrees of declaration. To *declare* signifies to tell any thing simply, but seriously; to *affirm* means to say confidently; to *protest* implies a solemn affirmation; to *aver* signifies a positive declaration; tho *assert* that declaration defended; to *maintain* implies a support of such assertion; to *swear* is to ratify it by an oath.

When we give our opinion on being seriously asked, we are said to *declare* it: when we would give that declaration more force, we *affirm* it: and to strengthen that affirmation, we *protest* it solemnly; that is we *affirm* it by invoking the Deity.

The other words are sufficiently explained above.

If ever we wish to gain credit in the world whatever we *declare* should be backed by truth



True politeness forbids our *affirming* any thing unless required by the obligations of justice. To make frequent use of *protestations* betrays a suspicion that our bare word is not to be believed. Always to *aver* hath an appearance of dogmatising; and shews us ignorant of that proper degree of diffidence which ever accompanies wisdom. Some persons are so ready to *assert* that let the matter be right or wrong 'tis equally the same. When our opinions are just and well grounded, we have an undoubted right to *maintain* them. *Swearing* was first instituted in courts of judicature, as a conscientious testimony of truth.

The words *avouch* and *attest*, tho' often used as synonymous with the foregoing, have a very different signification. The word *avouch* implies an assertion in defence of another; *attest* a bearing witness to what another has just before said.

When the reputation of an honest man has been undeservedly hurt, 'tis the part of a friend to *avouch* his good character.

Too much care to *attest* all that is advanced renders our conversation tiresome.

There is another verb *warrant* which has some affinity to the word *maintain*; but as custom has made the use of it vulgar, it is unnecessary to take any further notice of it.



## 19.

*Arms, Weapons.*

By *arms* we understand those instruments of offence generally made use of in war; such as fire-arms, swords, etc. By *weapons* we more particularly mean instruments of other kinds (exclusive of fire - arms), made use of as offensive, on especial occasions.

In the state of Switzerland, all men are obliged to learn the use of *arms* in their youth, that in cases of extremity they may be capable of defending themselves against the attacks of their enemies.

In times of insurrection, people make use of such *weapons* as they can get.

## 20.

*Attractions, Allurements, Charms.*

Besides the general idea which makes these three words appear synonymous, it is likewise their common fate, scarce never to be used in the singular number, at least, in those senses in which they are here considered; that is whenever they are used to signify the power of beauty, of agreeableness or of any thing which pleases.



---

With respect to their different meanings, it appears to me that *attractions* mean something natural; *allurements* somewhat rather artificial; and *charms* somewhat stronger and more uncommon than either.

*Attractions* may be said to engage us; *allurements* to entice us; *charms* to seduce us.

The heart of man can scarce stand against the *attractions* of a pretty woman; it is with difficulty he can defend himself against the *allurements* of a coquette; but to resist the *charms* of a sweet-tempered beauty, is impossible.

Ladies always owe their *attractions* and their *charms* to happy formation of their features and persons; but they sometimes procure their *allurements* at their toilettes.

I know not whether I may fall in with the taste of mankind; but in my opinion, *attractions* rise from those ordinary graces which nature has bestowed upon the women with more or less liberality, and which are the common appendages of the sex; *allurements*, from those cultivated graces which form a faithful mirrour of the natural, and are studied merely with a desire to please; *charms* from those singular graces which nature sometimes bestows as a most valuable gift, and which are more particular and personal.



Defects not seen at first, but afterwards observed, lessen *attractions* greatly. *Allurements* vanish as soon as the artifice appears. *Charms* lose their force when time and custom have rendered them familiar.

These words are not in use only, with regard to beauty, and the graces of the sex; but with respect to every thing that pleases. In this case, *attractions* and *charms* are applied, only to such things, as are amiable in themselves; whereas the word *allurements* is sometimes applied to such things as are even in themselves odious; but which we love nevertheless.

Virtue has *attractions* which the most vicious of men cannot avoid being sensible of. The riches of the world are *allurements*, which never fail to captivate, in spite of their ill tendency. Pleasure has such *charms*, that it is hunted after by every one, as well by the philosopher, as the libertine.

We say great *attractions*; powerful *allurements* and invincible *charms*.

Honour *attracts*; fortune *allures*; but the *charms* of glory, are invincible.



## 21.

*Miserly, Niggardly, Covetous, Avaritious.*

The word *miserly* signifies rather a parsimonious disposition, or a depriving ourselves of the necessities of life, merely to hoard the riches we possess. By *niggardly* we understand that sordid temper, that does things by halves. *Covetous* implies an eager craving for the possessions of another. By *avaritious* we mean that inordinate thirst of gain, that makes a man grasp at every thing he sees. Taking the words in these senses, which are undoubtedly the proper ones, we may be *covetous* and not *avaritious*, *niggardly* and not *miserly*.

He who never gives any thing away, is justly called *miserly*; he who fails to bestow when necessary, or when he bestows gives too little, draws on himself the epithet of *niggardly*; he who longs for the goods of another is *covetous*; and he who grasps at wealth by all means whatever, *avaritious*.

Of all extraordinary beings, there is no greater one than the *miser*, who punishes himself, and starves in the midst of plenty.

The *miser* is laughed at, but the *niggard* is despised.

The contented man is at quiet within himself; but the *covetous* is ever on the rack: he



eagerly wishes for what another possesses, and his inability of obtaining it is his continual torment.

It is necessary to be ever watchful of an *avaritious* man, for his disposition leads him to take every opportunity of defrauding you.

## 22.

### *Acknowledgment, Confession.*

*Acknowledgment* supposes a question asked; whereas *confession* savours a little of self-accusation.

We *acknowledge* what we had an inclination to conceal: we *confess* that which we were blameable in doing.

It is interrogation which causes *acknowledgment*; repentance *confession*.

It is better to make a sincere *acknowledgment*, than a bad excuse.

We should not *confess* to all sorts of people.

An *acknowledgment* unasked is either noble or foolish, according to the circumstances and effect it produces.

*Confession* unaccompanied with repentance, is an insult to the Deity.

It would be want of spirit to *acknowledge* a fault without a certainty that such *acknow-*



---

*ledgment* would be satisfactory, and it would be foolish to make *confession* without hopes of pardon; for why should we declare ourselves culpable to those who breathe nothing but vengeance.

## 23.

*Admonition, Advice, Counsel.*

The end of *admonition* is gentle reproof. *Advice* and *counsel* are to convey instruction; but with this difference, that *advice* implies no superiority with respect either to rank or parts, in the person who gives it, whereas *counsel* generally carries with it one if not both.

*Admonition*, in a master, frequently has] a greater effect than correction.

People are readier to give *advice*, than to take it.

Parents should take care to *counsel* their children, before they turn them out into the world.

*Admonition* should be given with temper, *advice* with sincerity, and *counsel* with art and modesty.

*Admonish* a friend in private, but reward him openly.



Nothing is more salutary than good *advice*, and yet nothing is more nauseous to take.

When *counsel* is given with an air of impertinence, it is sure to make the *counsel* despised and the counsellor odious.

## 24.

To *Have*, *Possess*.

In order to *have* a thing, it is not necessary to have the power of disposal of it, or to have it actually in our hands; it is sufficient that it belongs to us: but to *possess* it, it must be in our hands, and we have the liberty of disposing of it, whenever we think proper.

Thus we *have* an estate, notwithstanding it is mortgaged for the benefit of our creditors; but as to riches we *possess* them.

We are not always masters of what we *have*; we are of what we *possess*.

A married man *has* continual torment when the demon of jealousy *possesses* him.

We *have* often but the half of things, partaking them with others; we *possess* them when they are entirely our own.

Those who *have* only the knowledge of arts follow their rules; but those who *possess* them lay down their rules to follow.



## 25.

*Battle, Combat, Fight.*

*Battle* is an action more general, and commonly preceded by some preparation. *Combat* seems to be an action more particular and often unexpected. *Fight* may be either one or the other, and is seldom used in the plural.

Thus the *fight* between the Carthaginians and the Romans; and that at Pharsalia, between Caesar and Pompey, were *battles*: but those in which the Horatii and the Curatii decided the fate of Rome, were *combats*.

## 26.

*Handsome, Pretty, Beautiful.*

It is the fate of these words when applied to the female sex, to be used indiscriminately one for the other, and yet at the same time, no three words can be more different.

By a *handsome* woman, we understand one that is tall, graceful and well shaped, with a regular disposition of features; by a *pretty* we mean one that is delicately made, and whose features are so formed as to please: by a *beautiful* a union of both.

A lady may be *handsome* and not *pretty*, *pretty* and not *handsome*; but to be *beautiful*, she must be both *pretty* and *handsome*.



Many a *handsome* woman has a forbidding countenance.

It has been the misfortune of many a *pretty* woman to be crooked.

A *beautiful* woman is now-a-days very rare to be met with.

*Prettiness* carries an idea of simplicity; *handsomeness*, of nobility: *beauty*, of majesty.

The ladies in romances are described as either *beautiful* or *handsome*; the shepherdesses by the poets are represented as *pretty*: so in other things we say a *beautiful* palace, a *handsome* house, a *pretty* cottage.

A *beautiful* woman is an object of curiosity; a *handsome* woman of admiration; and a *pretty* one of love.

When applied to other things, *beautiful* relates to something more serious and engaging; *pretty* to somewhat more gay and diverting: this is the reason why we say a *beautiful* tragedy, but a *pretty* comedy.

## 27.

*Benignity*, *Benevolence*, *Kindness*, [*Tenderness*,  
*Humanity*.

*Benignity* is a sort of kind condescension, and an attribute of princes only. *Benevolence* a wishing well to mankind, and seems rela-



---

tive to those who have more particularly the power of doing good. *Kindness* is the same disposition among equals. *Tenderness* is a susceptibility of impression and more applicable to persons nearly connected. *Humanity* denotes a fellow feeling for the distresses even of a stranger.

*Benignity*, *benevolence* and *kindness* spring from the will; *tenderness* and *humanity* from the heart.

The *benignity* of a prince makes him universally beloved by his subjects.

*Benevolence* is a shining character and is more conspicuous for the charitable actions it produces.

*Kindness* is what one man naturally expects from another and what we are reciprocally bound to impart.

The *tenderness* of a parent has often been the ruin of a child.

The distresses of individuals will often draw tears from a person truly *humane*.

From the very instant of our birth we experience the *benignity* of heaven and malignity of corrupt nature.

The realized *benevolence* of some good men, have almost made them worshiped by their fellow creatures.

*Kindnesses* are in the power of every one to shew; therefore he that withholds



them, savours more of the brute than of the man.

The great *tenderness* of animals to their young is a standing reproof to the many unfeeling mothers.

True *humanity* consists in not treating with rigour, but excusing the weaknesses, supplying the defects, assuaging the pains and comforting the afflictions of our neighbour.

## 28.

### *Poverty, Indigence, Want, Need, Necessity.*

*Poverty* is that situation of fortune opposed to riches, in which we are deprived of the conveniences of life.

*Indigence* is a degree lower; we there want the necessaries: and is opposed to superfluity.

*Want* seems rather to arrive by accident, implies a scarcity of provisions, rather than a lack of money, and is opposed to abundance.

*Need* and *necessity* relates less to the situation of life than the other three words; but more to the relief we expect or the remedy we seek, with this difference between the two that *need* seems less pressing than *necessity*.

Merit or a fortunate circumstance in life frequently extricates us from a state of *poverty*,  
in



in which we were born; and in which prodigality often plunges the rich.

Diligence is the best remedy against *indigence*, which is generally the just punishment of idleness.

Wise precautions prevent *want*, which is often brought on by extravagance.

When we are in *need*, we should seek assistance from our friends; but be careful not to importune too much.

The means of obtaining relief in extreme *necessity* is to implore the succour of the truly charitable.

A state of *poverty* is most conducive to the health of the soul; we being there out of the way of temptations.

The man who opens his hand to the cravings of the *indigent* feels within his breast a secret satisfaction, which the uncharitable man is an entire stranger to.

He that will waste will *want*.

A friend in *need* is a friend indeed.

*Necessity* is the mother of invention.

## 29.

### *Good-fortune, Prosperity.*

What we call *good-fortune* is the effect of chance; it comes unexpected. *Prosperity* is



the success of conduct; and comes by degrees.

Fools have sometimes *good-fortune*; wise men do not always *prosper*.

The Capitol, that was saved by the cackling of geese, and not by the vigilance of the centinels, is a piece of history more proper to shew the *good-fortune* of the Romans than their military government on that occasion; though on all others their wise conduct has contributed as much to their *prosperity* as the valour of their soldiers.

### 30.

#### *Good-nature, Good-humour.*

These terms, though very expressive of their respective meanings, are too often for want of proper discernment confounded.

We may be *good-humoured* and not *good-natured*; *good-natured* and yet not always *good-humoured*.

To make this properly appear, it is necessary to give a full definition of each.

By *good-nature* is meant that disposition which partakes the felicity of all mankind; that promotes the satisfaction of every individual, within the reach of its ability; that relieves the distressed, comforts the afflicted,



diffuses blessings, and communicates happiness, as far as its sphere of action can extend; whereas *good-humour* is nothing more, than a chearful, pleasing deportment, arising, either from a natural gaiety of mind, or an affectation of popularity, joined to an affability of behaviour, which is the result of good-breeding, and a compliance with the taste of every company. — This kind of *good-humour* is by far, the most striking quality; 'tis frequently mistaken for, and complimented with the superior name of real *good-nature*. A man, by this specious appearance, has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant. On the contrary, a man of a true benevolent disposition, and formed to promote the happiness of all around him, may sometimes perhaps from an ill habit of body, an accidental vexation, or a commendable openness of heart, above the meanness of disguise, be guilty of little sallies of peevishness or *ill-humour*, that may carry the appearance of, and be unjustly thought to proceed from *ill-nature*, by persons who are not acquainted with his true character; and who take them for synonymous terms, tho' in reality they have not the least analogy to each other.



## 31.

*Happiness, Felicity, Bliss.*

These three words denote equally an advantageous state, and agreeable situation; but that of *happiness* marks properly the state of fortune capable of dispensing pleasures and placing them within our reach. That of *felicity* expresses particularly the state of the heart, disposed to taste pleasure, which it finds, in whatsoever it possesses. That of *bliss*, which conveys a mystic idea, paints a state of imagination which we anticipate, as it were, from a thorough conviction that we shall inherit it hereafter.

Our *happiness* glares in the eyes of the world, and exposes us often to envy. Our *felicity* is known only to ourselves, and gives us continual satisfaction. The idea of *bliss* extends itself beyond a life temporal.

We are sometimes in a state of *happiness* without being in a state of *felicity*: *happiness* consists in the possession of wealth, honours, friends and health; but 'tis the satisfaction of the mind and the enjoyment of those things, that constitutes *felicity*. As to *bliss*, it is the portion of the godly, and depends in each religion, on the persuasion of the mind.

Satisfaction without forms the *happiness* of man; satisfaction within his *felicity*: *bliss*



must be asked of God. The first is within the reach of riches, the second of wisdom, but the third is reserved for those whom the scripture calls the poor in spirit.

## 32.

*Confines, Limits, Bounds.*

*Confines* are where we are at liberty to go. *Limits* are what we ought not to pass. *Bounds* are what we can not pass.

We approach or get farther from the *confines*. We contract or extend the *limits*. We advance or remove the *bounds*.

By *confines* we rather understand the edge or border: the *confines* of a country, not surrounded by the sea are generally distinguished by rivers or hills.

He who continually exceeds the *limits* which temperance hath set, will soon find himself on the *confines* of the grave.

They say with more eloquence than truth that the *limits* of the roman empire were those of the world.

The sea, the Alps and the Pirenean mountains, are the natural *bounds* of France.

Ambition knows no *bounds*; and we are never happy but when the *bounds* of our fortune are those of our desire.



## 33.

*Extremity, End.*

Each of these words signifies the least of those parts which constitutes a thing; but with this difference, that *extremity* supposes a situation and an arrangement, intimating the greatest distance; whereas *end* supposes a length only and denotes that place where the length ceases.

*Extremity* answers to the centre, *end* to the beginning; thus we say the *extremity* of a kingdom, the *end* of life.

## 34.

*Aim, View, Design.*

The *aim* is more fixed: we take every method to pursue it; the *view* more vague: we make use of means to accomplish it; the *design* more close: we leave nothing undone to complete it.

A good prince has no other *design* in his government, than to render his state flourishing, because he has the happiness of his people in *view*, and true glory is his *aim*.

The true christian has no other *aim* than heaven, no other *view* than to please God, nor any other *design* to complete than his own salvation.



We are said to lay an *aim*, to have *views*, to form a *design*.

Reason forbids our laying any *aim* that is impossible to attain, to have any chimerical *views*, or to form any *design* we are unable to execute.

If my *views* are just, I have a *design* in my head that will bring me to my *aim*.

### 35.

#### *Burden or Burthen, Load.*

By the word *burden* we understand a weight possible to be born; by *load* a weight more than we are able to bear.

A light *burthen* is no inelegant expression; but a light *load* certainly is.

In the heat of summer, our very cloaths are a *burthen*.

Many a poor animal is so inhumanly laden, as to sink under the *load*.

Taken now in a figurative sense, they are equally different.

How unhappy is the man who feels the *hurtben* of an evil conscience!

We have sometimes thro' a bad habit of body, such a *load* upon our spirits, as not to be able to support ourselves.



*Charm, Enchantment, Spell.*

The word *charm* carries an idea of force which puts a stop to ordinary effects and natural causes. The word *enchantment* is used properly for that which regards the illusion of the senses. The word *spell* bears particularly an idea of something, which disturbs the reason; all the three, in the literal sense, mark the effect of a magical operation condemned by religion and laughed at by philosophy.

Antiquated tales say there is a *charm* to destroy the effect of arms, and make them invulnerable. We read, in old romances, of the surprising power of *enchantments* that have suddenly changed the manners, and reversed the fortune. Weak people have thought, and do still believe, that by means of a *spell* the health has been destroyed, and the person so bewitched, made raving mad; but persons of good sense see no *charm* in the world, but the caprice of passions, with respect to reason, which often suspends reflection, and stops the effects which that would naturally and necessarily produce; they are acquainted with no other *enchantment* than that seduction arising from a depraved taste and disordered imagination: they know also that which is foolishly attributed to the power of a *spell* ma-



liciously laid, is no other than the effect of a bad constitution, which is frequently remedied by an application of proper medicines.

## 37.

To *Chastise*, *Punish*, *Correct*, *Discipline*.

We *chastise* him who has committed a fault, to prevent his doing the same again; we *punish* the person guilty of a crime by way of expiation, and as an example to others. To *correct* signifies to amend by means of *chastisement*; to *discipline* means to regulate and instruct.

We *chastise* a child in order to *correct* his manners; officers are frequently obliged to *punish* a soldier with death to keep up good *discipline* in the regiment.

It is necessary for good *correction* that the *chastisement* be not the effect of anger: justice demands that the *punishment* be rigorous when the crime is enormous; otherwise there can be no good *discipline* in the state.

God like a tender father *chastises* us in this life, that we may not be *punished* in the life to come.

As the words *chastise* and *punish* are thought to have the nearest affinity to each other, it



may not be unnecessary to shew a yet further difference between them.

*Chastise* then carries always with it an idea of subordination, denoting an authority or superiority in him who *chastises* over the person *chastised*. But the word *punishment* carries no such idea in its signification; for we are sometimes *punished* by our equals, by ourselves, by our inferiors, by the mere event of things, or by the effects of the fault we have committed.

Parents who thro' tenderness to their children forbear to *chastise* them, are often *punished* for their folly by their future ingratitude and ill conduct.

### 38.

#### *Prudence, Discretion, Care, Caution.*

*Prudence* is here the mother virtue and signifies wisdom applied to practice: *discretion* is the effect of prudence and means a knowledge to govern or direct one's self: by *care* we understand heed in order to preservation. *Caution* implies a greater degree of wariness.

A proper attention to *prudence* would make us to *discreet* as to be *careful* in every thing we do; and cause us to act with the greatest *caution*.



A hasty conduct can never be called *prudent*: want of attention in affairs of moment is the greatest height of *indiscretion*; for without that necessary qualification, 'tis impossible any thing we do can be attended with success: he who expects to do any thing well, must act with *care*; and he who is desirous of avoiding difficulties with *caution*.

To weigh matters well, before we put them into execution, is a mark of *prudence*.

A *discreet* man, in the company of dangerous persons such as would take advantage of his words, would be *careful* how he opened his mouth, and would utter nothing but with the greatest *caution*.

### 39.

#### *Circumspection, Consideration, Regard.*

A proper attention to the manner of acting and conducting ourselves in our commerce with the world with respect to others, contributing rather to their satisfaction than our own, is the common and general idea which these three words present at first sight: notwithstanding which it appears to me that their application should be different.

*Circumspection* principally takes place in discourse; it prevents our letting any thing



escape us that may do hurt or give offense, and is the effect of prudence which risks nothing. *Consideration* is more personal, and relates particularly to our manner of treating other people making a proper distinction as different opportunities may offer; and is the consequence of esteem or duty. *Regard* relates more to the state or situation of persons; being particularly careful to omit nothing, which good sense and politeness require, and is the fruit of a good education.

To be well with the world requires *circumspection* when we are speaking before those with whom we are not acquainted, *consideration* for people of rank and quality, and *regard* towards those with whom we are interested.

We ought to have a great deal of *circumspection* in conversations of religion and government; because they are public matters and subjects on which particulars are not at liberty to say what they think, especially if their thoughts are in opposition to those established in the country where they are. It is not adviseable for our interets to omit shewing marks of *consideration* to such persons whose assistance we may stand in need of, and from whom we hope to receive any service. We cannot have too great a *regard* for the ladies; it is what they expect, and are displeased if we neglect.



## 40.

*Cunning, Finesse, Device, Artifice, Trick, Stratagem.*

*Cunning* is the art of conducting designs in a manner proper to succeed. *Finesse* is a french word lately adopted by the English, and means an acting secretly and under cover. *Device* is rather a pretty thought or contrivance. *Artifice* is unnatural and a farfetched mean of executing designs. *Trick* which eludes the senses implies a juggle, and *stratagem* denotes a disguised way of obtaining our ends.

The first three of these words are oftener understood in a good sense than the other.

*Cunning* is employed in using means; *finesse* insinuates insensibly, and must be accompanied by penetration; *device* surprises and gives satisfaction; *artifice* generally makes use of studied dissimulation. A *trick* is commonly looked on as a fraud, and a *stratagem* is oftener illicit than otherwise.

Without some degree of *cunning*, it will be impossible to deal with or guard against the generality of mankind. *Finesse* is so essential to the courtier that, without it, he is seen through presently.

Pretty *devices* declare the authors of them, persons of ingenuity.



We ought particularly to guard against a man who makes use of a great deal of *artifice*.

Jugglers perform *tricks* to divert and consequently, if clever, deserve applause; but he who *tricks* his neighbour, in order to serve himself, is a rogue.

All *stratagems* in war are lawful; but in other cases, they are ever considered as derogatory to the character of an honest man.

## 41.

*Moment, Instant.*

A *moment* is not long; but an *instant* is still shorter. The word *moment* has a signification more extended; it is taken sometimes for time in general, and is used in figurative sense: that of *instant* is more contracted; it marks the shortest duration of time, and is never used but in the literal sense.

All depends upon knowing the favourable *moment*; sometimes an *instant* too soon or too late is all that makes the difference between success and misfortune.

Let us banish thought, as much as in our power, still now and then a reflective *moment* will introduce. The face of things, which we have thought established, have been frequently changed in an *instant*.



Every *moment* is dear to one who knows the value of time. Every *instant* of our life is a step nearer the grave.

## 42.

*Customs, Manners, Fashions.*

*Customs* relate to the general practice of the people; *manners* to their way of life, and *fashions* to their dress.

There cannot be a more ridiculous *custom* than that of persons complimenting each other in time of divine service; it being supposed they have there more material things to engross their attention.

An increase or decrease of luxury has been found to have more or less influence on the *manners* of the people.

It has been observed that there is a continual round of *fashions*; when the new are worn out, they then have recourse to the old ones, and those old ones become new.

## 43.

*To Be, Exist, Subsist.*

*Be* agrees with all sorts of subjects, substances or modes, with all manners of beings



real or ideal. *Exist* is used only with respect to substances, and those real. *Subsist* is applied equally to substances or modes, but with reference to the duration of their being which is not expressed by the other two words.

We say of qualities, forms, actions, motions, and of all their different relations, that they *are*. We say of matter, spirit, bodies and all real beings, that they *exist*. We say of states, works, affairs, laws and all establishments which are neither destroyed or changed, that they *subsist*.

The verb *be* is commonly used to mark the event of any modification or quality in the subject; that of *exist* is in use only to express the end of simple existence, and we employ *subsist* to point out the duration of that existence or modification. Thus we say that man *is* inconstant, that the phoenix *exists* not, that all human establishments *subsist* but for a time.

## 44.

*Famous, Illustrious, Celebrated, Renowned.*

Each of these qualities distinguishes the reputation. But that which the word *famous* expresses means no more than a simple distinction of one country or age above another, let that distinction be taken either in good  
part



part or bad. That which the word *illustrious* expresses is founded upon a merit supported by dignity and glory, which makes the object not only known, but admired and ranked among the great. That which we understand by the word *celebrated* expresses a superior degree of talents, with respect either to abilities or knowledge; tho' it raises not the object to an equal degree of grandeur with the *illustrious*, it is nevertheless honourable. That which the word *renowned* denotes is founded only upon fashion or public taste, which without casting much honour on the subject, draws it simply from oblivion, and makes its name known to the world.

The maid of Orleans, cried down by the English, but esteemed by the French, was equally *famous* in both nations. Princes shine during their life; but they are only *illustrious* in future ages, by the monuments of grandeur, wisdom and greatness which they leave behind them. There are *celebrated* authors, whose works, we cannot find fault with, and those which we cannot even commend, without risking our own reputation. A man's fortune is half made when once he becomes *renowned* in his profession.

*Famous*, *celebrated* and *renowned*, are equally applicable to persons or things; but



*illustrious* to persons only, at least when we would be nice in our choice of words.

Erostratus, among the Greeks, set fire to the temple of Diana to make himself *famous*: he was rendered more so by an order of the state that his name should never after be mentioned, on pain of punishment. The greatest part of our libels are of the same kind; they raise a dust and become *famous*, by being burnt by the hangman. The duke of Marlborough became *illustrious* by the many victories he obtained; his glorious actions are *celebrated* in history: so are the many court intrigues of the dutchess. The Gobelins were so *renowned*, that their names live in the place where they worked, and in those works in which others imitate them. It is a question whether the Phalernian wine was more *renowned* than those are of Champagne and Burgundy.

## 45.

*Excuse, Pardon, Forgiveness.*

We make *excuse* for an apparent fault, or slight offence; we ask *pardon* for a real fault, or when the offence is greater; we implore *forgiveness* of our sins. The first is an apology, in order to justify ourselves, and is founded on politeness; the second is the mark of



a good disposition, and is done in hopes of extenuation; the last tho avert the vengeance of God, and declares repentance.

The good mind *excuses* easily; the good heart *pardons* readily. God delights more in *forgiveness* than in revenge.

*Excuse* is more used when we address ourselves to equals; *pardon* to superiors, and *forgiveness* to heaven.

Good manners demand an *excuse* for that which turns out wrong, let the intention be never so good. It can never be a degradation to ask *pardon* of that person whom we have offended; besides, the superior rank of some persons, makes it an absolute duty in the offender. How great is the presumption of that wretch, who fancies himself not in need of the *forgiveness* of the Almighty!

#### 46.

#### *Duty, Obligation.*

*Duty* means something conscientious, and springs from a law; *obligation* something absolute practice, and springs from custom.

We are said to fail in our *duty*, and to dispense with an *obligation*.

It is the *duty* of a clergyman to carry himself modestly, and he is *obliged* to wear dark coloured cloaths.



Policy finds less disadvantage in neglecting her *duty*, than in forgetting the least of her *obligations*.

## 47.

To *Live*, *Dwell*.

These two words are esteemed synonymous, in that sense in which they signify residence; but *live* relates to the particular place where we inhabit; *dwell*, to the building in which we reside.

We *live* in London, in Middlesex, in the country; we *dwell* in a large house, a cottage, or a furnished lodging.

When persons of distinction *live* in London, they *dwell* in hovels, comparatively speaking with their houses in the country.

We say, with great propriety, I *live* all the summer in the country, and have one of the prettiest *dwellings* imaginable.

## 48.

To *Stay*, *Remain*.

The common idea of these two words is a cessation of progression, and their difference



consists in this that to *stay* seems to have less duration than to *remain*.

A good servant, when sent on a message, *stays* as short a time as possible.

When we have given offense, we should endeavour to make such an attonement that the offended party may not *remain*, dissatisfied.

The duration of time expressed by the word *stay*, seems less determinate than that by the word *remain*.

Thus we say: he *remained* at his country house a month; he *stay'd* longer than we expected.

#### 49.

#### *Event, Incident.*

*Event* is a word most agreeable to states and governments; *incident* to casualties in private life.

The revolutions of the state are *events* that determine the happiness of the people.

Our life is full of *incidents* which the eye of prudence cannot foresee.



## 50.

To *Awake, Awaken.*

The first of these words is more frequently used in a literal sense, the last in a figurative.

The least noise *awakes* those who sleep indifferently. It requires but little to *awaken* a passion which is not entirely rooted out from the heart.

## 51.

*Heavy, Weighty.*

The word *heavy* is more applicable to that which loads the body; *weighty* to that which burdens the mind. It requires strength to carry the one, parts to support the other.

Weak men find that *heavy* which the strong find light. The administration of state affairs is too *weighty* a concern for one person to undertake.

## 52.

To *Conquer, Subdue, Overcome.*

Each of these words implies resistance; but that of *conquer* refers to victory over enemies, and is generally used in the literal sense: that of *subdue* is more applicable to our passions; being oftener used in a figurative, and means a bringing under subjection: that



of *overcome* supposes efforts against any obstacle that opposes meaning rather to surmount.

We have *conquered* our enemies, when we have beat them in such a manner as to put it out of their power to do us any further hurt. We may be said to have *subdued* our lusts, when we are able to withstand every temptation. We *overcome* our adversaries, when we obtain our end in spite of every opposition.

It requires courage and valour to *conquer*; endeavour and resolution to *subdue*; patience and perseverance to *overcome*.

Alexander gloried more in his *conquests* than in any other thing upon earth. Of all passions avarice is the most difficult to *subdue*: as neither age or weakness of constitution is able to rebate its edge, we should strive to *overcome* evil with good.

### 53.

*To no purpose, Ineffectually, In vain.*

We work *to no purpose*, when we meet not with the reward we expected to receive; *ineffectually*, when that which we have done answers not the end proposed; *in vain*, when our work is of no kind of use whatever.

I shall have worked *to no purpose*, if these sheets meet not with the approbation of the



public; *ineffectually*, if after all my trouble, I have not been able to shew the true difference between words reputed synonymous; and *in vain*, if the book is found to be neither amusing nor instructive.

## 54.

*Wave, Surge, Billow.*

*Waves* are the natural effect of the fluidity of a running water; they are as applicable to rivers as the sea, and leave the idea of a calm. *Surges* are applied properly to the sea only; imply swol'n waves, and mark a small degree of agitation. *Billows* proceed from a more violent motion, consequently denote a greater agitation; they break into white foam, and are attended with no little roar.

We cut through the *waves*, are lifted by the *surges*, tossed and dashed by the *billows*.

The life of some men may be aptly compared to the sharp-keeled vessel cutting through the *waves*, leaving no noise or track behind it: while that of others may be represented as tossed up and down, on the wind-swoln *surges* of a boisterous fortune; or dashed in pieces by the foaming *billows* of adversity.



## 55.

*Uproar , Tumult , Riot.*

*Uproar* conveys an idea of some great noise; *tumult* and *riot* of some great disorder.

The difference between the words *tumult* and *riot*, is that *tumult* implies the rising of many people, *riot* the disturbance of a few; whereas an *uproar* may be occasioned by one single person.

*Tumults* and *riots* are always attended with such *uproars* as give umbrage to a peaceable neighbourhood.

Houses of debauchery are subject to *riots*.  
A *tumult* often happens in ill-policed cities.

## 56.

*Inclination , Propension , Bias.*

These three words rise gradually: *inclination* implying some thing less strong than *propension*; *propension* than *bias*: the first leads us to an object, the second draws us, the third drags us.

*Inclination* is greatly owing to education; *propension* to custom, *bias* to constitution.

Choice of company is essential to the education of youth, because at that age they imbibes easily the *inclinations* of those whose



company they keep. It is a dangerous thing to give a loose to any one vice, for frequent commission is apt to create strong *propension*. Persons of warm constitutions have a natural *bias* to venery.

*Inclination* is generally applied to good objects, *propension* to bad. Thus we say: the charitable man is ever *inclined* to assist his neighbour. So depraved is human nature, that we have always a *propension* to vice.

Of two persons to be served, a foreigner and a countryman, we are generally *biased* in favour of the last.

## 57.

*Should, Ought, Is necessary.*

The first of these expressions implies more precisely an obligation of complaisance, custom, or personal interest: thus we *should* not offend the company we are in; we *should* follow the fashion; we *should* know a man before we trust him. The second denotes more particularly an obligation of reason and good sense. Thus we *ought*, in every thing, to give up to those who know better than ourselves; we *ought* to serve them who have served us. The third is more used to express an es-



essential and indispensable obligation; thus it *is necessary* to love God, in order to be saved; it *is necessary* to be complaisant to please.

## 58.

*Furthermore, Moreover, Besides.*

*Furthermore* is properly used when there is need only to add once more reason to those before mentioned, its intent is to multiply, and it has no relation but to number. *Moreover* is in its right place, when used to add a reason of a different kind to those that went before; its chief office is to add, with a particular respect to diversity. *Besides* is used with propriety, when we would strengthen by a new reason the force of those that were sufficient of themselves; its principal office is to enhance by abundance.

For a state to support itself, those who govern should be moderate; those who ought to obey, governable; *furthermore* the laws should be judicious. There will always be war among men, because they are naturally ambitious, and are governed by interest; *moreover* zeal for religion makes them rigid. Holy Scripture teaches us the unity of the Godhead, and reason points it out to us; *besides*, all nature makes us perceive it.



---

To *Manifest*, *Publish*, *Proclaim*.

These three words imply open declaration; but that of *manifest* seems to convey a proof of what is made known, meaning to shew incontestably: *publish* denotes only a simple declaration, but general. To *proclaim* is to make known by a formal and legal publication.

When once a man has lost his name, let him *manifest* his good character, as much as possible he will find it difficult to recover the good opinion of mankind; for prejudice is blind, even to the most visible truths. He who *publishes* to the world the failings of another, betrays in himself a want of humanity, and is sure to meet with the contempt of every thinking man. A famous sultan of Egypt left to posterity a most remarkable testimony of the vanity of earthly grandeur: for on his death-bed, he commanded that his winding sheet should be carried at the end of a lance by a herald who was to *proclaim* here is all that this great prince will carry out of the world with him of his wealth, dignity and dominion that he enjoyed upon earth.

*Manifestos* of a state are usually *published* by formal *proclamation*.



## 60.

To *Tell*, *Disclose*, *Reveal*, *Divulge*, *Discover*.

To make known that which is unknown, is the common signification of those words: but to *tell* is to declare things purposely, with a design to inform those we would not have remain ignorant. To *disclose* is to shew, either by design or inadvertency, that which was before concealed. To *reveal* is to lay open a secret. To *divulge* is to do the same abroad. To *discover* is the declaring a person to have done a thing, which he would not have been thought the author of.

So great an itch have some persons for prattling, that they *tell* every individual thing they hear. Confidants too often *disclose* the intrigues they are entrusted with. Confessors *reveal* sometimes by their imprudence the confession of penitents. The *divulging* of a secret has often done more harm, than any other one thing whatever; as it is impossible to smother, what once has been blazed abroad. If we would not be *discovered*, we should be careful to have no witness of our actions.



*Equivocation, Ambiguity, Double-entendre.*

*Equivocation* has two senses: the one natural, in which we would have what we say understood, and in which the hearer does absolutely understand us; the other perverted, understood only by the person speaking. *Ambiguity* has one general sense susceptible of different interpretations; it always creates a difficulty in getting at the true sense of the author, and sometimes an impossibility. The *double-entendre* a french word lately naturalized; has two natural and apt significations, one of which presents itself to the common understanding of all the world, and by the author is made a fine allusion understood but by certain persons.

These three ways of speaking are, upon occasion, ingenious methods of concealing one's true meaning: but we make use of an *equivocation* to deceive, of an *ambiguity* to keep in the dark from all, and of a *double-entendre* to conceal from some.

It is beneath the character of an honest man to make a frequent use of *equivocation*; he that does being sure to meet with the contempt of mankind. *Ambiguities* are perhaps oftener the effect of a confusion of ideas, than a studied design of keeping people in the



dark; we ought never to use them, but when an elucidation would be dangerous. Malice and politeness have introduced the *double-entendre*; but it should never be used at the expence of our neighbours reputation.

## 62.

*Great, Big, Large.*

The word *great* is a general term, signifying any thing considerable either in bulk, extent, quantity, number, etc. Thus we say a *great* house, a *great* road, a *great* weight, a *great* many, a *great* famine, a *great* happiness. The words *big* and *large* are more circumscribed: *big* implies greatness of bulk; *large* greatness of extent. Thus we say a *big* man, a *big* stone; but a *large* room, a *large* field.

## 63.

*Grave, Serious, Staid.*

We are *staid* through discretion and custom; *grave* thro' humour and constitution; *serious* thro' taste and affectation.

Levity is the reverse of being *staid*; vivacity of *gravity*; wantonness of *seriousness*.



A constant round of business and continual transaction of affairs make us *staid*. Reflections on our latter end give *gravity*. The desire of being thought *grave, seriousness*.

## 64.

*Genius, Talent.*

These are both born with us, and are a happy disposition of nature by which we are qualified for some peculiar employment: but *genius* seems to be more internal, and possessed of the powers of invention; *talent* more external and capable of execution.

Thus we have a *genius* for poetry and painting; but a *talent* for speaking and writing.

Such as have a *genius* for mechanics, may have no talent for watch-making.

## 65.

*People, Persons.*

The word *people* is so very general that it cannot be connected with a determinate number: as for instance four, five, or six *people*; but that of *persons* may.

To be pleasant at table none should be admitted but *people* of good humour; neither



should there be more than seven or eight persons.

In order to describe a company, we should know the quality of the *people* and the number of *persons* present.

In all governments, we find ill-affected *people*, and there are always among a number some discontented *persons*.

## 66.

### To Regard, Concern, Touch,

We say very indifferently without much choice, that a thing *regards* us, *concerns* us, or *touches* us, to mark the part we bear in it. There nevertheless appears to me to be a delicate distinction between these three expressions, each rising gradually above the other, according to the rank in which I have placed them. Tho' we have the least part imaginable in a thing, it may be said to *regard* us; to *concern* us we must have a greater; but when we are sensibly affected by it, it may be said to *touch* us. It seems also that the word *regard* is more applicable when our interest is in question; that of *concern*, when speaking of things committed to our care and conduct; that of *touch*, when it respects our honour or fortune.



The ill-behaviour of a servant to a customer *regards* the master, as it affects his interest. The least disturbance in Europe, in some measure, *regards* every state; it being difficult for any of them to keep a perfect neutrality for any length of time, while the others are at war. All the operations of government *concern* the first minister. It *concerns* a man to be punctual in the discharge of his duty. The conduct of a wife *touches* the husband so close that he ought to have any eye over all she does. The behaviour of an ambassador *touches* always more or less the honour of the prince he represents.

Many people make themselves uneasy at that which does not in the least *regard* them; meddle with what no ways *concern* them; and at the same time are indifferent to those things which *touch* them nearly.

## 67.

*Tranquillity, Peace, Quiet.*

These words, let them be applied either to the soul, to a republic, or any particular society, express equally a situation exempt from trouble and molestation; but *tranquillity* relates to that within one'sself, and in the time present, independent of any other relation:



*peace* to the situation, with regard to enemies in whose power it is to make an alteration: *quiet* with respect to time past or future, as succeeding or preceding a situation troubled.

Uneasy people have no *tranquillity* in their families. Litigious persons are hardly ever at *peace* with their neighbours. After a troublesome time, we enjoy a *quiet* state with greater satisfaction.

What a state of *tranquillity* does the religious man enjoy, no outward things having the power to ruffle or discompose him. To preserve *peace*, we should keep ourselves always in a state of defence. It is indulgence only that will establish *quiet* in a mutinous people.

## 68.

*Temple, Church.*

Both these words signify an edifice set apart for the public service of religion; but that of *temple* is a more pompous expression, and less in use than *church*. With respect to the pagan religion, we frequently use the word *temple*: as the *temple* of Apollo, the *temple* of Janus; but with relation to our own, seldom: St. Paul's *church*, St. Saviour's *church*.



*Temple* seems to express something more august, and signifies properly an edifice dedicated to the Deity. *Church* something more common, signifying particularly an edifice erected for the congregation of the faithful.

The grandeur of Solomon's *temple* was beyond description. Nothing profane ought to enter the *temple* of the Lord. The present thinness of our *churches* is a manifest sign of a decrease in religion. Nothing ought to be permitted in *church* that does not contribute to the edification of christians.

## 69.

*Huge, Vast, Enormous, Immense.*

The common idea of these words is something greatly beyond the usual measure; but those of *huge* and *vast* relate more to such things as are material; those of *enormous* and *immense* to such as are ideal; with this difference between them, that *huge* implies greatness in bulk, *vast* greatness in extent; *enormous* greatness in size, even to deformity and dreadfulness; *immense* unlimited extent even beyond expression. Thus we say a *huge* giant, a *vast* tract of land, an *enormous* crime, the *immense* expanse.



There are some promontories so *huge*, as to shock the eye that views them. The deserts of Arabia are so *vast*, that unless travellers carried their lodging and provision with them, they would perish before they reached their journey's end. The sins of the presumptuous wretch are so *enormous* that he can have little hopes of salvation, but in the infinite mercies of an all-gracious God. So great is the *immensity* of the Godhead as to exceed the utmost stretch of human thought.

70.

### *Way, Road.*

*Way* is much more extensive and general than *road*, and implies the passage from place to place, whether through the high *road* or not. *Road* is much more limited and particular, and means the beaten way of travellers from one town or city to another. Which, says the traveller, is our best *way* to Hampton, the Hounslow *road* or Kingston? Either *road*, says his guide, is good; but when we come to Twittenham, the shortest *way* is across the fields, tho' the pleasantest *way* would be to go by water.

As the word *way* is often used to signify means; which, when considered as the inter-



mediate step to attainment, is not widely different from that of *road*. When we would adopt the figure of travelling, not to confuse our ideas, we generally make use of the word *road*: thus diligence with perseverance is the high *road* to preferment. Yet notwithstanding *way* is a much more elegant expression: a strict adherence to the principles of christianity, is the direct *way* to heaven.

## 71.

*Ways, Means.*

We go *ways*; we use the *means*. *Ways* are the methods we take; *means* what we put in execution to succeed. The first word enfolds in its idea honour and probity; the last pays little or no regard, but to the end aimed at. Thus good *ways* are those which are just; good *means* those which are sure.

Simoniacal practices are very bad *ways*; but very good *means* of obtaining benefices.

I cannot avoid here taking notice of the ingrammatical impropriety of annexing the singular number to the word *means*, the fault almost of every speaker and writer: liberality, say they, is a sure *means* of becoming popular; there is no better *means* of keeping in with the world than that of passing by affronts with



composure. — Glaring absurdity! since the word *means* is evidently plural, and it would be much more elegant was the false concord avoided.

## 72.

*Often, Frequently.*

One relates to the repetition of the same acts; the other to a plurality of objects. We *often* disguise our thoughts. By doing the same thing *often* it becomes habitual. We *frequently* meet with traitors; we *frequently* do those things which we repent of afterwards.

There are two other words bearing an equal signification with *often*, viz, *oft* and *oftentimes*; but they being no more than the same word abbreviated and lengthened; it is needless to take any further notice of them.

## 73.

*Cannot, Impossible.*

One of these words more properly relates to inability, the other to impossibility.

We *cannot* serve two masters: it is *impossible* to execute two opposite orders at the same time.



---

We *cannot* love one by whom we have been injured; it is *impossible* to love one to whom we have a natural aversion.

74.

*Glory, Honour.*

*Glory* expresses something more singular than *honour*. The one makes us undertake voluntarily the most difficult things; the other leads us willingly to the execution of the most rigorous exactions.

Quest of *glory* sometimes stimulates the soldier's courage even to rashness; and notions of *honour*, in spite of fear, keep him often to his duty.

An indifference to *glory* may pass unnoticed; but not so with respect to *honour*.

It is customary, in conversation, to place interest in opposition to *glory*, and inclination to *honour*. Thus we say an author who labours after *glory*, takes more pains in the completion of his piece, than he who works merely for interest; and when an avaritious man lays out his money, it is more through *honour* than inclination.



## 75.

*World, Universe.*

*World* conveys only an idea of one single being, though general; that which exists. *Universe* an idea of many beings, or rather that of all parts of the world; all that exists. The first of these words is sometimes used in the literal sense, as when we say the old and new *world*; and sometimes in a figurative, as when we say, in this *world* and in the other, the great *world*, the polite *world*. The second is always used according to the letter and in a sense that excepts no one things: it is for this reason, when we would express the *universe* by the term *world*, that we are obliged to put the word *all* before it, which we have no occasion to do by *universe*. For example, we should say the sun warms all the *world*, and is the heat of the *universe*.

## 76.

*Answer, Reply.*

The *answer* is made to a demand or a question asked; the *reply* to an answer or a remonstrance.

Academics are taught first to start difficulties, and then to *answer* them. It is nobler



to hear a wise remonstrance and profit by it, than make any *reply*.

The word *answer* is more extensive in its signification than *reply*: we *answer* the questions of those who ask us, the demands of such as expects our services, the examination of counsel, the arguments of disputants, the letters we receive, and for our conduct. The word *reply* is far more limited; it supposes a dispute commenced from difference of sentiment: we *reply* to the answer of an author whose works we have criticised, to the reprimands of those whose correction we have unwilling to submit to, to pleaders, to an answer in chancery.

An *answer* should be clear, true, and dictated by reason and good sense; a *reply* strong and convincing, armed by truth and strengthened by experience.

We should teach children, as much as possible, to give nice and judicious *answers*, and convince them that there is more honour in listning, than in making *replies* to those who have the goodness to instruct them.

## 77.

*Danger, Hazard, Risk.*

All these words imply chance of harm: but that of *danger* relates to the evil that may



happen; those of *hazard* and *risk* to the good we may lose; with this difference that *hazard* expresses something near, *risk* something farther off, relating only to the possibility of events. Hence those expressions, in *danger* of death, in *hazard* of our life; by giving a loose to debauchery, we *risk* our health.

*Danger* creates fear, *hazard* alarm, *risk* caution.

The avaritious man spurred on by interest fears no *danger*, *hazards* his health and happiness, runs every *risk* that attends his profession.

## 78.

### *Against, In spite of.*

Both these denote opposition; but the expression *in spite of* implies more resolution and greater force than the word *against*: *against* supposing little or no resistance in the object opposed; but *in spite of* a considerable struggle.

We act *against* the will or *against* rule, and *in spite of* oppositions.

The good man does nothing *against* the dictates of his conscience. The wicked man commits sin *in spite of* the punishment annexed to it.



Rashness will attempt things *against* all appearance of success, and resolution will pursue the attempt *in spite of* all the obstacles it meets with.

## 79.

*Boldness, Audaciousness, Impudence, Effrontery.*

There is a commendable *boldness*, that proceeds from a self-consciousness of worth; but the *boldness* which is here meant springs from ignorance, is presuming. *Audaciousness* is a greater degree of *boldness*, such as is steeled against reproof, is noisy. *Impudence* consists in being an utter stranger to all kind of modesty, is abusive. *Effrontery* proceeds from pride and self-sufficiency, is insolent.

The *bold* are unawed by diffidence; they speak with great assurance; neither the quality or rank of those they address being able to disconcert them.

The more you reprove the *audacious* man, the more it hardens him: he wilfully forgets the respect due to its superiors, and idly imagines his boisterous behaviour a distinguishing mark of manhood. The weapons of the *impudent* are sauciness and abuse which they take up at every turn, and with which they lay about them in a most unmerciful manner. As



great a cause of *effrontery* as any is the want of education, he whom it possesses is insolent, a stranger to good sense and unacquainted with the rules of good breeding.

80.

*Profitable, Advantageous, Beneficial.*

*Profitable* is more applicable to gain; *advantageous* to honour or any kind of convenience; *beneficial* to health.

Some kinds of merchandise are far more *profitable* than others. A good name is very *advantageous*, as it serves to push us forward in the world. Loss of blood, to a feverish person, is very *beneficial*.

Light *profits* make a heavy purse. A seasonable word, spoke in favour, is frequently of more *advantage* than the greatest services. The greatest *benefit* to the soul is a sincere repentance.

81.

*To See, Look at, Behold, View.*

We *see* whatever strikes the sight. We *look at* an object when we designedly cast our



eye upon it; we *behold* it when we look with attention; we *view* it when we survey it.

We *see* all objects before our eyes. We *look at* those which excite our curiosity. We *behold* such as cause our admiration. We *view* those we are desirous to examine.

We *see* distinctly or confusedly. We *look at* near or at a distance. We *behold* with wonder and attention. We *view* with care and exactness.

The eyes open to see, turn to *look at*, fix themselves to *behold*, and move always to *view*.

The connoisseur in painting *looks at* the first picture he *sees*; if it is the work of a celebrated artist, he *beholds* it with pleasure, and *views* every part of it with the greatest minuteness.

## 82.

### To Stare, Gaze.

Though the common meaning of these words is to fix both the eyes upon an object, and look at it with wonder, intently and earnestly, yet there is a great difference between them. *Staring* implies looking with wonder and impudence; *gazing* with wonder and respect.



The impudence of some fellows is so great, that they will *stare* a modest woman out of countenance.

A man in love will, sometimes, *gaze* upon the object of his affections till he almost loses his sight.

When our Saviour first appeared to his disciples after his resurrection, they *gazed* on him with astonishment and rapture.

To *stare* another in the face has always been considered as a breach of good manners.

### 83.

#### *Useful, Serviceable.*

As nearly synonymous as these words may appear to be, there is yet a manifest difference between them; but the distinction is so delicate as to require some attention to discover it. *Useful*, in my opinion, is more applicable to things in use, to those we have often recourse to, and what cannot be well done without. *Serviceable* to things of service, such as we oftener do without than with, and such as we little expect to have. Thus furniture is *useful*; memorandum books to persons engaged in a multiplicity of business, are *useful*. Friends and good connections are *serviceable*.



The plummet is so *useful* to the carpenter, that to fix a perpendicular without it, would give him a great deal of trouble. Of all animals a horse is the most *serviceable*.

To those who take snuff a box is extremely *useful*; but its contents very far from *serviceable*.

## 84.

*Gulph, Abyss.*

What these words should express is rather imaginary than real, they are generally used therefore in a figurative sense. We are supposed to be swallowed up by a gulph, and lost in an *abyss*. The first carries with it an idea of insatiable voracity, which drags in, and consumes all that approaches. The second of an unmeasurable depth, to whose bottom we can never get, and in which we lose, at the same time, the sight of the place from whence we came and of that where we are going.

A *gulph* is supposed to have many turns and windings of which, when we have once set a step in, we cannot possibly get out, but are carried on in spite of all our endeavours to the contrary. An *abyss* is supposed to have many uncertain and obscure roads without end,  
in



in which tho' we may, sometimes stoop in hopes of finding a way out; yet, being deceived, we become disheartened, bewildered with doubts, and overwhelmed with despair.

A loose woman is a *gulph* of woe; all perishes there, virtue, riches and health. Philosophy teaches us that man is continually wandering in an *abyss* of darkness.

## 85.

*Determination, Resolution.*

*Determination* is an act of judgment, and supposes examination. *Resolution* an act of the will, and supposes deliberation. The first shuts out suspense; the last wavering.

Our *determinations* should be just, to avoid repentance. Our *resolutions* fixed, to exclude variation.

Nothing is more disagreeable both to ourselves and others than to be always *undetermined* in our affairs, and *irresolute* in our proceedings.

It is more difficult to *determine* on points of precedence than on solid and real interest. There are no weaker *resolutions* than those made at confession or on a sick-bed; the first return of health carrying us again into the same course of life.



We may be *determined*, and yet not *resolved*; that is we may come to some decision, and still not be so far *resolved* as to put that decision into execution; fear, timidity, or some other motive may prevent us.

The *determinations* of women are seldom better grounded than on whimsey or caprice. Men are so often led by taste and custom, that their *resolutions* are generally vain.

In science, we say the *determination* of a point, the *resolution* of a difficulty.

The more we *determine*, the less we prove. Though in the schools we answer every difficulty, we *resolve* but few.

## 86.

*Old, Ancient, Antique.*

These words rise one upon the other; *antique* upon *ancient*, and that of *ancient* upon *old*.

A fashion is *old* when it ceases to be in use; *ancient* when its use has been sometime past; *antique* when it has been a long time *ancient*.

That which is recent is not *old*. That which is new is not *ancient*. That which is *modern* is not *antique*.



*Oldness* agrees best with age. *Ancientness* with the origin of families. *Antiquity* with what existed in former times.

As we grow *old* we decrease in strength; but gain more experience.

*Ancientness* makes fashions disagreeable, but adds splendour to nobility.

*Antiquity* destroys the proofs of history and weakens credit, but renders monuments of greater value.

## 87.

### *General, Universal.*

*General* implies a great number of particulars; *universal* every particular.

The government of princes has no object in view, but the *general* good. The providence of God is *universal*.

An orator speaks in *general*, when he makes no particular application. Knowledge (a man of knowledge) is *universal*, when it knows every thing.

Christianity is *generally* known and believed, but not *universally*.



*Word, Term, Expression.*

Nothing is more common than an indiscriminate use of these words, and yet none differ more among themselves. A *word* is a single part of speech; is general, and determined by use. *Term* is a particular cast of language; owes its formation to the subject, and its excellence to its suitableness. *Expression* is a certain mode of speech; rises from thought, and is more or less beautiful, according to its particular turn.

The purity of language depends upon its *words*; the precision upon its *terms*, and brilliancy upon its *expressions*.

Elaborate discourses require the *words* to be truly english, the *terms* proper, and the *expressions* noble.

A *word* which has escaped us undesignedly sometimes has been attended with fatal consequences. *Terms* of art are now pretty generally known; however they appear with little grace, except in the mouths of the professors of those arts. Starched or far-fetched *expressions* carry with them an air of pedantry.



89.

*Pile, Heap.*

These words equally signify a quantity of things together one upon another, with this difference, that *pile* rather means things put up regularly, whereas *heap* implies no other order in the arrangement than what rises from chance: as a *pile* of wood, a *heap* of rubbish.

We say a *pile* of bricks, when they are the materials prepared for building, and a *heap* of bricks, when they are the remains of a fallen edifice.

90.

*Departure, Death, Decease.*

*Departure* is a stile more refined, and carries with it an idea of the passage from one life to another. *Death* more common, and signifies precisely extinction of life. *Decease* more studied, is a term somewhat bordering upon the law, and implies the refuge of mortality. The second of these words is made use of with respect to all sorts of animals, the other two to man only.

A glorious *departure* is preferable to a shameful life. *Death* is the common lot of



all things living. Succession does not take place till the moment of *decease*.

*Departure* presents nothing horrid to the imagination; it indicates something agreeable in eternity. *Decease* conveys only an idea of trouble in being separated from things we are much attached to. But *death* presents something dreadful and affrighting.

## 91.

*Value, Worth.*

*Value* rises from the intrinsic goodness of things; *worth* from the estimation of them.

Of two things, the best is the most *valuable*, and that *worth* most that bears the greatest price.

## 92.

*Valley, Bottom, Vale, Dale.*

Of these four words, *valley* implies a narrow space situated between two hills; *bottom* a like space, but quaggy and disagreeable. *Vale* signifies a space more extended; whereas *dale* means rather low lands.

The words *dale* and *vale* are oftener found in poetry; *valley* and *bottom* in prose.



*Valleys* are for the most part winding, and as they receive water from the hills on each side, are generally converted into meads. He whose house stands in a *bottom* cannot live on a more unhealthy spot. A fine *vale* with beautiful enclosures, bounded by rising woods, is a delightful prospect. *Dales* are much easier to be ploughed than hilly lands.

## 93.

*Head, Chief.*

The word *head* is reckoned synonymous only to *chief* when used in a figurative sense; but, even then, it requires a different application. *Head* agrees best with respect to arrangement; *chief* with regard to subordination. Thus we say the *head* of a bataillon or a ship, the *chief* of a party or an undertaking.

A commander in *chief* is generally at the *head* of his troops.

## 94.

*Impediment, Obstacle, Obstruction.*

There seems to be a gradation in these words. The *impediment* stays, the *obstacle* resists, the *obstruction* puts an entire stop to.



We say remove the *impediment*, surmount the *obstacle*, take away or vanquish the *obstruction*.

Even small *impediments* sometimes prove such *obstacles* as *obstruct* our best endeavours.

The word *impediment* seems to express something rising from the nature and proper circumstances of what we are about; that of *obstacle* something from a foreign cause; that of *obstruction* something proceeding from a superior force.

Every temptation may be said to *impede* our resolutions to virtue. The eloquence of Demosthenes was the greatest *obstacle* that Philip of Macedon found in all his political undertakings, and which he could never surmount but by force of arms. Nearness of kin is an *obstruction* to marriage, which the laws have made, and which those laws only can take away.

## 95.

*Learning, Literature, Erudition.*

Of all order of words, there does not appear a more regular climax than in the above three: which seems to be compleated by the word *knowledge*; but as that has never been



accounted synonymous with these, I shall take no notice of it here.

*Learning* implies simply that knowledge which we acquire by our common study at school. *Literature* denotes polite learning or an acquaintance with the BELLES-LETTRES, and is rather practical; but *erudition* signifies great depth of knowledge, with a particular relation to that which is speculative.

Without some degree of *learning* 'tis impossible to pass well through the world. There was a time when the nobility piqued themselves on being men of *literature*. A taste for *erudition* will furnish infinite amusement for a tranquil and retired life.

## 96.

To *Inquire*, *Interrogate*, *Ask*.

We *inquire*, we *interrogate*, we *ask* in order to know; but the verb *inquire* implies curiosity, that of *interrogate* authority, that of *ask* something more civil and respectful.

The words *inquire* and *interrogate* make sense by themselves; but to use the word *ask* with propriety, we must add the matter to it; that is to make the sense perfect, we must mention the thing we *ask*.



'Tis the business of a spy to make *enquiries*. Criminals are *interrogated* by the judge. The soldier *asks* orders from the commanding officer.

## 97.

To *Sbun*, *Avoid*, *Fly*.

We *sbun* those persons whom we would not see or by whom we would not be seen. We *avoid* doing things that are disagreeable to us. We *fly* both persons and things which we fear and dread.

In the words *sbun* and *avoid* which seem to have the nearest affinity to each other, there is this standing difference that the word *sbun* is generally applied to persons, that of *avoid* to things.

In order to *fly*, we turn to the opposite side, and get quick away to prevent being taken. In order to *sbun*, we take another road, getting slily away to *avoid* being seen or to escape a trap. In order to *avoid*, we use some extraordinary means.

We *sbun* troublesome company. We *avoid* running into excess. We *fly* those who pursue us.

Knowledge of the world makes us *sbun*; prudence makes us *avoid*; fear makes us *fly*.



The best remedy against the plague is to *fly* far from the place where it is. The surest method of preserving our innocence, is to *shun* bad company. It is an act of the greatest weakness not to *avoid* doing those things which are detrimental to our interest.

## 98.

*Severity, Rigour.*

*Severity* shews itself chiefly in the manner of thinking and judging; it condemns readily and admits of no excuse. *Rigour* is seen particularly in the manner of punishing; it pardons nothing nor lightens the stroke.

False - devotees are *severe* only to others, whom they are ever eager to condemn, and are always applauding their own actions. *Rigour* can never be justifiable but at those times when example is of the utmost consequence; yet even then some sort of allowance should be made for human frailty.

## 99.

*To Succour, Help, Assist, Relieve.*

We make use of the word *succour* in danger, *help* in labour, *assist* in want, *relieve* in



distress. The first springs from a motive of generosity, the second from good nature, the third from humanity, the fourth from compassion.

We give *succour* in battle. We *help* when we carry part of another's burden. We *assist* the poor, and *relieve* the afflicted.

The policy of states has found it necessary to *succour* each other, when the power of any one of them is gaining too great a head. Very extraordinary things have been done, by the joint *help* of numbers. Many a parent has beggar'd himself in advancing the fortune of his child, t'is therefore the indispensable duty of that child, to *assist* his father to the utmost of his power. The truly compassionate man receives as much inward satisfaction in *relieving* the distressed as he communicates.

### 100.

*Always, Continually, Perpetually.*

That which we do *always*, we do at all times and on all occasions. That which is done *continually*, is done without interruption or intermission, but for a time limited; whereas what is done *perpetually*, is done also without intermission and without any regard to time.



We should *always* prefer our duty to our pleasure. It is impossible to be *continually* at work. The heavenly bodies are *perpetually* in motion.

To please in company, we should *always* talk well, but not *continually*.

The longitude may be discovered by *perpetual* motion.

### 101.

#### *Diversity, Variety.*

*Diversity* supposes a change which taste is always in search of, in order to discover some novelty that may enliven and delight it. *Variety* supposes a plurality of things differing from each other in likeness, which cheers the imagination apt to be cloyed with too great an uniformity.

Without some *diversity*, life would be altogether insipid. Nature has thrown infinite *variety* among the smallest objects, which, if we cannot perceive, is owing to a defect of light.

An agreeable *diversity* of colours will give as much pleasure to the eye as harmonious sounds to the ear. *Variety* of amusements insensibly lead us into a dissipation.



*Difference, Dispute, Quarrel.*

Opposition of interest causes *differences*.  
 Contrariety of opinions produces *disputes*.  
 Harshness of dispositions is the source of  
*quarrels*.

We make up the *difference*. We end the  
*dispute*. We appease the *quarrel*.

Envy and covetousness make sometimes  
 great *differences* for trifles.

Prejudice and want of attention to what is  
 said, commonly prolongues *disputes*. *Quar-*  
*rels*, for the most part, proceed more from  
 disposition than animosity.

*Ill, Sick.*

These two words are considered only as  
 synonymous, when they imply afflicted with  
 disease; but as indiscriminately as they may  
 be used, even in that sense, still they con-  
 vey different ideas marking different degrees  
 of illness. The word *ill*, in my opinion, is  
 used with most propriety when health is the  
 least impaired; that of *sick* when the body is  
 greatly diseased. Thus we say, when we find  
 a heaviness upon the spirits, or a want of ap-



petite, that we are *ill*; but, when the whole frame of any one is disordered, we naturally say he is *sick*.

When we apply either of these words to ourselves, they carry very different meanings: thus, I am *ill*, is general and implies disordered in any part of the body; whereas, I am *sick*, is particular and means disordered in the stomach.

There is yet a further distinction between them; *ill* is most applicable when in pain only; *sick* when diseased: thus we say he is *ill* of the gout; but *sick* of a fever.

#### 104.

#### *Disease, Distemper, Sickness.*

*Disease* and *distemper* imply particular disorders, with this difference that *disease* is more applicable to man, *distemper* to brutes; whereas *sickness* is more general and may be applied to either.

*Diseases* such as the plague, fevers, etc., are sometimes so epidemical as to lay waste more than the sword. *Distempers* among cattle are generally infectious. Divine displeasure hath often shewn itself by a general *sickness* among men and beasts.



Both *diseases* and *distempers*, when become universal, are *sicknesses* so severe as draw the joint prayers of a people in hopes to avert them.

## 105.

*Weary, Tired, Fatigued.*

It is the continuation of the same thing that either *wearies* or *tires*, with this difference that *weary* implies a less degree, *tired* a greater; but it is labour that *fatigues*. We grow *weary* or *tired* with standing. We are *fatigued* with work.

When we are *weary* of a thing to complete it, we lack spirits; when *tired* we are totally unable; when *fatigued* we want strength to go through it as we would.

*Weariness* proceeds sometimes from an unwillingness in what we undertake; we are frequently *tired* through disposition of body and flow circulation of blood; but *fatigue* is always the consequence of much action: it supposes excess of work with respect either to difficulty or length of time.

In a figurative sense, a petitioner grows *weary* through his impatience; *tired* thro' his perseverance and *fatigued* through his importunities.

We



We are *weary* with waiting; *tired* with ill-success; and *fatigued* with pursuing.

Thus may we be *weary* and not *tired*, *tired* yet not *fatigued*.

## 106.

*Light, Brightness, Splendor.*

*Light* is the origin or commencement of *brightness*; *splendor* is *brightness* in perfection.

The intention of *light* is only to make objects visible; that of *brightness* to make them clearly distinguishable and known: *splendor* shews them to the greatest degree of perfection.

It is *light* at day-break, *bright* in the morning, *splendid* at noon.

We attribute *light* to the stars, *brightness* to the moon, and *splendor* to the sun.

## 107.

*Lustre, Brilliancy, Radiancy.*

These three words, as the last, rise gradually one upon another, and mark the different degrees of the effect of light.

*Lustre* seems to be possessed of polish only, *brilliancy* of light, but *radiancy* of fire.



*Lustre* shines only; *brilliancy* dazzles; but *radiancy* glares.

We seldom make use of the word *lustre*, but in the literal sense; whereas we frequently use that of *radiancy*, and much more often that of *brilliancy*, in the figurative. Considered then in this sense, it appears to me that it is the force of truth, the energy of language and the newness of the thoughts that gives *radiancy* to a discourse; whereas *brilliancy* rises from the beautiful turns and lively touches of expression, and that it is the choice of words, the agreement of terms, and the arrangement of phrases that gives a *lustre* to what is said.

## 108.

*Wisdom, Prudence.*

*Wisdom* makes us act and speak properly. *Prudence* prevents our speaking or acting improperly. The first, in order to attain its ends, searches out the best paths to follow. The second, that it may not miss its aim, tries to discover the bad ways, in order to avoid them.

*Wisdom* is more knowing, *prudence* more wary.

The *wise* man makes use of those means that are most proper for his purpose; he con-



ducts himself by the light of reason. The *prudent* man takes those ways he thinks most sure; he does not venture into places unknown.

An ancient writer has said that it is a mark of *wisdom* not to talk on any subject but what we are thorough masters of, especially if we would be esteemed: we may add to this maxim, that it is a piece of *prudence* not to bring a disagreeable subject on the tapis, particularly if we are desirous of being beloved.

## 109.

*To Find, Meet with.*

We *find* things unknown or which we sought after. We *meet with* things that are in our way, or which present themselves to us unsought for.

The unfortunate *find* always some resource in their misfortunes. People who readily unite themselves with all the world are liable to *meet with* bad company.

## 110.

*Union, Joining.*

*Union* relates particularly to two different things which agree together. *Joining* respects



properly two distant things which draw near together one after the other.

The word *union* carries with it an idea of agreement and fitness. That of *joining* seems to suppose some kind of motion.

We say the *union* of colours and the *joining* of armies, the *union* of two neighbours and the *joining* of two rivers.

That which is not *united* is divided. That which is not *joined* is separated.

We *unite* in order to form a society. We *join* for the sake of company.

*Union* is often used in a figurative sense; but *joining* only in the literal.

*Union* is the support of families and the power of states. The *joining* of many streams forms great rivers.

### III.

#### *Situation, Condition, State.*

The words *situation* and *condition* imply something accidental and transitory, with this difference that *situation* respects outward circumstances, *condition* those within the matter referred to; whereas that of *state* implies something more habitual and lasting.

We generally use the word *situation* as relative to affairs, rank and fortune; *condition*



with respect to the nature, quality or property of a thing; and that of *state* applying it to health or our well or ill-being.

We say our *situation* is bad, when we are surrounded with difficulties; that a building is in bad *condizion*, when out of repair; and that some persons enjoy but an indifferent *state* of health.

An ill-*state* of health added to a bad *situation* of affairs is a *condition* into which every man must naturally dread the falling.

Such is the *condition* and vicissitude of human life that the most prudent men have often found themselves in perplexing *situations*, and from a *state* of happiness have as it were through the perverseness of fortune fallen into one most wretched and deplorable.

## 112.

### *Of Fashion, Of Quality.*

As synonymous as these expressions may be in the mouths of those who use them, they still imply particular characters in their right signification, when we are obliged on certain occasions to express ourselves properly. The last of these expressions rises upon the first and signifies the nobility; whereas by the other is only understood the gentry.



The pride and folly of the world is grown to so great a pitch, that persons in trade are continually apeing people of *fashion*, and those of *fashion* people of *quality*.

## 113.

*Notes, Remarks, Observations.*

*Notes* imply a shortness and precision; *remarks* a choice and distinction; *observations* something critical and far-fetched.

*Notes* are often necessary. *Remarks* are sometimes useful. *Observations* should be always learned.

Change of manners and customs, for the most part renders authors in want of *notes*. There are as good *remarks* perhaps to be made upon the moderns as upon the ancients. Historical *observations* make antiquity more known.

## 114.

*To Take, Receive, Accept.*

We *take* what is given us. We *receive* what is sent us. We *accept* what is offered us.

We *take* money. We *receive* favours. We *accept* services.



To *accept* implies always consent and approbation; to *receive* does not: to *take* excludes only refusal.

No man should ever *take* more than his due. We should always acknowledge those civilities we have *received*. What we have once *accepted* should never afterwards be rejected.

## 115.

*Sentiment, Opinion, Thought.*

These words are all in use, when the bare expression only of ideas is in question. In this sense, *sentiment* is more certain; it is a belief raised by solid or apparent reasons. *Opinion* is more doubtful; it is a judgement built on some foundation. *Thought* is still less certain; springing only from conjecture.

The word *sentiment* is used with more propriety when the subject is on taste. That Homer is an excellent poet is the *sentiment* of every man of learning. The word *opinion* agrees best when talking of science. It is the general *opinion* that the sun is the centre of the world. The word *thought* is more particularly in use when we are judging of the event of things or the actions of men. Politicians have long *thought* that the Moscovians



would find a greater advantage from Asia than from Europe.

*Sentiments* are in some measure guided by the influence of the heart. We often find them in favour of those persons we love. *Opinions* are frequently owing to prejudice; it is common for scholars to have good ones for their masters. *Thoughts* rise greatly from imagination; they are often chimerical.

## 116.

*Resolution, Courage, Valour, Bravery, Intrepidity.*

*Resolution* either banishes fear or surmounts; it will not admit a falling back, but is staunch on all occasions. *Courage* is impatient to attack; it undertakes boldly and is not lessened by difficulty. *Valour* acts with vigour; it gives not way to resistance, but pursues its enterprize in spite of opposition. *Bravery* knows no fear; it runs nobly into danger, and prefers honour to life itself. *Intrepidity* encounters the greatest perils with the utmost coolness, and dares even present death.

The three first of these words seem more relative to action than the two last, and the two last seem to imply a greater fearfulness of danger than the three first.



*Resolution* supports us in action. *Courage* makes us advance. *Valour* makes us execute. Through *bravery*, we expose ourselves to danger. We would sacrifice ourselves through *intrepidity*.

*Resolution* should never desert us. *Courage* should always determine us to do right. *Valour* would never make us despise the enemy. *Bravery* should not pride itself in opposition. Nor should *intrepidity* shew itself but in cases of duty or necessity.

## 117.

*Angry, In a passion, Passionate.*

An impatient agitation or rising of the blood against any one who has offended us, is the common import of the two first of these terms. The word *angry* implies a passion more internal and lasting, whereas the expression *in a passion* carries in its idea a sudden external gust of anger, short but violent.

*Anger* shall sometimes brood in the breast for years, till at last it becomes as it were fixed and settled; sometimes it will dissemble for a long while together, but often finds it extremely difficult to pardon. On the contrary it is the general characteristic of those who are *in a passion* to forgive as soon as it subsides,



which may perhaps be the next quarter of an hour. Besides the man *in a passion* cannot dissemble; his violence of *anger* must have vent, when that's obtained he is as cool as before: indeed his *passion* will now and then settle into confirmed anger, but when that is the case it is generally owing to repeated offences.

With respect to the word *passionate*, there is a wide difference between the man *in a passion* and the *passionate* man; the one being extraordinary, the other ordinary.

Few men, for example, can avoid being *in a passion*, when they are greatly offended; but *passionate* people are heated on the most trifling occasions.

## 118.

*Hasty, Passionate*

According to my conception, it appears that *hasty* relates more to action or blows, and that *passionate* goes seldom farther than words.

A *hasty* man is apt to lift his hand; it is generally with him a word and a blow. A *passionate* man will vent his anger in words only.



We should be upon our guard when with *hasty* people; and have patience with the *passionate*.

## 119.

*Strong, Robust, Stout, Sturdy.*

*Strenght* is chiefly owing to the construction of the muscles; a little man is often *stronger* than a greater. *Robustness* carries with it an idea of lustiness, is less subject to infirmities, and much owing to constitution. A short man may be *robust*.

By *stout* we understand tall and strong-made. A little man, tho' never so *strong*, cannot be called *stout*. By *sturdy* we mean *stout* with a degree of hardness.

*Strength* gives a man an advantage over his enemies; *robustness* lends him an air of dignity and authority; *stoutness* makes him admired; *sturdiness* is accompanied with an air of meanness.

## 120.

*Complaisant, Polite, Well-bred.*

*Complaisance* rises from the respect we shew those whom we meet; is sometimes sincere, sometimes not; *politeness*, from the



flattering methods, we make use of in our behaviour and conversation, and is generally insincere; but to be *well-bred* is to shew the same honours always with sincerity.

*Complaisance* is the characteristic of the lover; *politeness* of the courtier; but to be *well-bred* denotes the gentleman.

We should be *complaisant* without importunity, and *polite* without insipidity. The distinguishing mark of a *well-bred* man, is the constant care he takes never to disgust or offend.

[121.]

*Hump-backed, Crooked, Deformed.*

The true meaning of the word *hump-backed* is having a rising upon the back, owing either to *crookedness* or some other cause, and may be either natural or accidental: tho' the words *crooked* and *deformed* convey other ideas, still nothing is more common than to find them frequently in use to express the same as *hump-backed*. By *crookedness* is understood any deviation from natural straitness. *Deformity* implies any part of the body being imperfect or unnatural. Thus a man is *crooked*, if any ways twisted or bent from the natural shape; and *deformed*, if he as an eye, a finger or a



too little or too much. We may be *bump-backed* or *crooked*, by a fall or some other accident; but *deformed* we cannot be otherwise than by a defect or exuberance in nature.

A man may be *deformed* and not *crooked*; *crooked* yet not *bump-backed*.

## 122.

*Perfect, Finished, Complete.*

*Perfection* regards properly the beauty which rises from the design and construction of the work; *finishing* that which rises from the workmanship and hand of the workman. *Completion* depends upon the want of nothing; but on the work's having every thing, it should have. The first excludes all sorts of defect. The second shews a particular care and attention to the minutest article. The third respects more the totality of parts.

We may easily make a thing *complete*; and with much pains *finish* it; but after all it may not be *perfect*.

## 123.

*Misfortune, Disaster, Calamity.*

Each of these words denotes a sad event; but that of *misfortune* is applied to casualties



and outward circumstances, things detached from us. *Disaster* respects properly personal accidents. *Calamity* implies something more general.

It is a *misfortune* to lose our money or our friend. It is a *disaster* to fall or be wounded. It is a *calamity* to find ourselves suddenly disgraced and ruined in the world.

We say a great *misfortune*; a shocking *disaster*; and a dreadful *calamity*.

*Misfortunes* will happen to the best of men. We bring *disasters* frequently upon ourselves, thro' want of proper care. *Calamities* are often sent by heaven upon the wicked, to rouse them from their sinful lethargy.

## 124.

## To Consent, Acquiesce, Agree.

We *consent* to the will of others, by permitting. We *acquiesce* in what is proposed, by conforming. We *agree* to what is said, by approving.

We naturally oppose what we do not *consent* to; discourage what we will not *acquiesce* in; and dispute what we cannot *agree* to.

It appears to me that the word *consent* supposes some authority in the person *consenting*; that of *acquiesce* some submission in the person



*acquiescing*; and that the word *agree* denotes some aversion to dispute.

Parents *consent* to the marriage of their children. Parties *acquiesce* in the decree of a judge. Well-bred persons *agree* almost to every thing.

## 125.

*Management, Direction, Administration, Conduct, Government.*

*Management* respects only private things trusted to the care of some one, to employ for the profit of another, and to whom he is to render an account, as that of a clerk to his master. *Direction* relates to certain affairs where there is a distribution, either of money, office or whatever else, is committed to the care of another to preserve necessary order. *Administration* refers to objects of greater consequence, such as those of justice or the finances of a state; it supposes a preeminence of employ which gives power, credit and a kind of liberty in the department the person is engaged in. *Conduct* points out some knowledge and ability with respect to things, and a subordination with regard to persons. *Government* results from authority and dependance; it in-



dicates a superiority of office, with a particular relation to policy.

Whosoever has the *management* of any one's concerns in trust, should be as attentive and as careful as if they were his own. He who undertakes the *direction* of public charities, should divest himself of all prejudice and partiality. A judge ought to be wisely circumspect in the *administration* of justice; and a prime minister intently wary, in the *administration* of public affairs. No one thing should be committed to the *conduct* of another, unless we are well persuaded he has habilities adequate to the task, and will act in conformity to the intentions of him whose business he undertakes.

The man who, thro' favour of his prince, is offered the helm of *government*, should seriously reflect on the arduous office, and not suffer his ambition to get the better of his discretion.

## 126.

*Affront, Insult, Abuse.*

*Affront* is an arrow of reproach and contempt shot in public; it piques and mortifies those who have any sense of honour. *Insult* is an attack made with insolence; it is usually repelled with spirit. Both *affronts* and *insults*



*sults* may be given without words; but *abuse* results chiefly from scurrilous language.

*Affronts* are often given through the childish itch of revenge. *Insults* are too frequently the offspring of pride. We seldom if ever hear *abuse* in the mouth of a well-bred man.

Happy is that person that can put up *affronts* with composure, bear *insults* with calmness, and turn a deaf ear to *abuse*.

## 127.

*To, In order to.*

These terms are synonymous in that sense where they signify doing one thing in view of another; but the word *to* denotes a nearer view; the expression *in order to* one farther off.

We get introduced to a prince *to* make our court; we make our court to him, *in order to* obtain his favours.

The word *to* seems to agree best, when what we do in view of some other thing, is almost certain to take effect. The expression *in order to* appears to be used with most propriety, when the thing we have in view may not be the immediate consequence.



We fire cannon against a besieged place *to* make a breach, and *in order to* take it by assault, or oblige the enemy to surrender.

*To* respects more particularly an effect which ought to be produced; *in order to* regards properly an aim which we would obtain.

Young women, at a certain age, do all they can *to* please, *in order to* procure themselves husbands.

## 128.

*Outside, Appearance.*

In the literal sense, it is the walls, the ditches, the courts, the gardens, the avenues that form the *outside* of a castle; but it is the figures, the grandeur, the situation and the architecture that determine the *appearance*. The *outside* being the external part of a thing; the *appearance* the effect which a view of that thing produces, or the idea we form of it by that view.

In the figurative sense, *outside* is oftner applied to our manners and our way of living: *appearance* seems to be more in use with respects to our actions and our conduct.

A brilliant *outside* is no certain proof of a good fortune. Going frequently to church,



is an *appearance* that can determine little with regard to virtue.

## 129.

*Vision, Apparition.*

A *vision* passes inwardly in the mind, and is supposed to be only an action of the imagination. An *apparition* strikes the senses outwardly, and is supposed to be an object from without.

Joseph was warned by a *vision* to fly into Egypt with his family. Mary Magdalen was informed of the resurrection of our Saviour by an *apparition*.

Feverish persons often think they see *visions*. Timid and credulous people sometimes take trees or posts for *apparitions*, and frequently objects of their own imagination.

## 130.

*To See, Perceive.*

Objects that have some duration, or that shew themselves, are *seen*; those that pass by quickly or are hid in some measure from the eye, are only *perceived*.



We *see* the face, and by that *perceive* the disposition of the heart.

In a crowded court, those who stand forward are *seen* by the prince; while others behind are scarcely *perceived*.

## 131.

To *Fear*, be *Apprehensive*, To *Dread*, be *Afraid*.

We *fear* an ill through a natural aversion to it, and from a sense that it may happen to us. We are *apprehensive* of losing a benefit, through an eager desire to obtain it, and from a conviction that we never may. We *dread* our adversary, through sentiments of esteem, when we know him our superior. We are *afraid* of danger, through a timid disposition.

Want of courage makes us *fear*. Doubt of success makes us *apprehensive*. Distrust of strength makes us *dread*. Imagination itself will often make us *afraid*.

Common people *fear* death more than any thing: the epicureans were much more in *fear* of pain; but the gentlemen are of opinion they ought to *fear* nothing so much as infamy. The more ardently we wish for a thing, the more we *apprehend* the losing of it. Whatever merit an author may flatter himself that he has, he should always *dread* the judgement of



the public. Women who are *afraid* of nothing, but losing their reputation, do honour to their sex.

## 132.

To *Teach*, *Learn*, *Instruct*.

To *teach* is only to give lessons; to *learn* is to give lessons with success. Both which words relate more to those things that are proper to cultivate the mind and form a good education; for which reason we use them with propriety, when the arts and sciences are in question. To *instruct* has a greater relation to that which is useful in the conduct of life and success of affairs; it is therefore in its proper place, when speaking of any thing that concerns either our duty or our interest.

Professors *teach* in public schools those who come to hear them. The historian *learns* posterity the events of his times. A father *instructs* his children how they ought to live in the world.

It requires great knowledge to *teach*; method and plainness to *learn* others; experience and abilities to *instruct*.

Many persons attempt to *teach* what they have occasion to study themselves. Some will



undertake to *learn* others what they themselves are almost ignorant of. Very few are capable of *instructing*.

## 133.

*Gentle, Tame.*

*Gentle* animals are naturally so; *tame* ones are so partly by the art and industry of man.

The dog, the ox and the horse are *gentle* animals; the bear and the lion are sometimes *tame*.

## 134.

*To Bind, Tie.*

We *bind* to prevent the limbs moving, or the parts of a thing separating; we *tie* to stop a thing, or prevent its going any farther.

We *bind* the feet and hands of a criminal; and we *tie* him to a stake.

In the figurative sense, a man is *bound*, when he is not at liberty to act; and he is *tied*, when he cannot change his party or quit it.

Authority and power *bind*: interest and love *tie*.

We do not think ourselves *bound*, when we see not our bonds; and we do not imagi-



ne ourselves *tied* when we have no occasion to use our liberty.

## 135.

To *Hope*, *Expect*.

The first of these words has for its object success in itself, and denotes a trust born up by some encouragement. The second regards particularly the happy moment of event, and intimates a certainty of its arriving. We *hope* to obtain things; we *expect* their coming.

We should always *hope* for the indulgence of heaven, and *expect* without murmuring the hour of providence.

What we *hope* for seems to be more a favour or a kindness; what we *expect* more a duty or obligation. Thus we *hope* for favourable answers to our demands, and we *expect* such as are agreeable to our propositions.

I *hope* my work will meet with the taste of the public, and I *expect* an equitable sentence.

## 136.

*Weight*, *Influence*, *Sway*.

Taking these words in the sense of having power over the minds of others, *weight* im-



plies prevalence, tho' small; *influence* seems to have more force; *sway* is more absolute.

Superiority of rank and reason gives *weight*; it is commonly by persuasion that it acts. Attachment to persons contributes much to the *influence* they have over us; it is by solicitation it prevails. The art of finding out and taking advantage of the weakness of men, forms the *sway* we bear over them; 'tis by watching their motion that we succeed.

The *weight* we have with others proceeds always from some worth in ourselves, either of mind, birth or fortune. *Influence* is owing to some tie, either of hearth or interest. *Sway* rises from an ascendancy arrogated by art or ceded to us thro' weakness.

A person of *weight* has succeeded sometimes, when arguments would have no force. *Influence*, on some occasions, hath wrought almost miracles, effecting that which money could not bring to bear. *Sway* is a wonderful operator on weak minds; procuring that through art which no other thing can possibly obtain.

What perverseness then can possibly withstand a man of some *weight* in himself, whose *influence* is great, and who knows how to bear a proper *sway*.



*Authority, Power, Dominion.*

We find in the word *authority* sufficient energy to make us perceive a right, either of civil or politic administration. There is in the word *power* a particular relation to the subordinate execution of superiors orders. The word *dominion* carries with it an idea of empire.

It is the laws which gives *authority*; it deriving all its might from thence. *Power* is invested in delegates by those to whom the execution of the laws is entrusted, and is consequently in subordination to *authority*. *Dominion* springs from the joint consent of the people or from the force of arms, and is either lawful or tyrannical.

We are happy in living under the *authority* of a prince who prides himself in justice, whose ministers assume no *power* beyond what is legal, and who makes the welfare of his subjects the basis of his *dominion*.

*Authority*, if weak, is exposed to contempt; it is equally as dangerous not to make use of it on proper occasions, as even to abuse it. A blind *power* which acts in opposition to justice, becomes odious, and paves the way to its own ruin. A jealous *dominion*, that admits of no sharer, makes itself formidable;



awakens on that account the ardor of its enemies, and thus ushers in its own fall.

There appears to me particularly in the idea of *authority* something just and respectable; in the idea of *power* something strong and active, and in the idea of *dominion* something great and elevated.

As there is none but God that has an unlimited *authority*, so there is none else who has infinite *power*; neither is there any absolute sovereign and independent *dominion* than his.

Nature has established no *authority* among men, but that of fathers over their children; all other proceeds from positive right. The *power* of the passions is the true spring of action, and determines us with respect either to good or evil. It is not only by the disposition of human laws that marriage places the woman under the *dominion* of the man, but it is also so settled by the Divine.

### 138.

*Volume, Book.*

A *volume* may contain many *books*; a *book* may make many *volumes*. The binding properly distinguishes the *volumes*, and the division of the work the *books*.



We must not always judge of the knowledge of an author by the largeness of the volume. Works are sometimes spread out into many books, which would be more valuable were they reduced to one.

## 139.

To *have a Mind for*, *Long for*, *Wish for*,  
*Hanker after*, *Lust after*.

The last of these expressions is more used in theology, and supposes always an illicit object, forbid by the laws of God: thus we *lust after* a woman or the goods of another. The others are all in common use, and express our inclination to a thing, be it what it will, with the following difference between them. We *have a mind for* or *long for* a present object: but *have a mind* seems attended with more knowledge and reflection; *long for* more opinion and more taste. We *wish for* things farther distant; we *hanker after* things that more affect us.

Princes sometimes *have a mind* to gratify their ambition at the expence of their future welfare. Women with child frequently *long for* most things they see. Lazy people often sit down and content themselves with *wishing for* those things they would presently obtain,



if diligent and assiduous. Some children will *banter* a long time *after* their nurses, and it is with the greatest difficulty they can be brought to forget them.

## 140.

*Gain, Profit, Lucre, Emolument.*

*Gain* seems to arise from something very casual, and implies risk and hazard; it is for this reason the word is in great use among gamblers and tradesmen. *Profit* appears to be more sure, proceeding either from lands or industry: thus we say the *profits* of the earth or the *profits* of our labour. The characteristic of *lucre* consists in a simple relation to the passion of interest; 'tis on this account we say with the greatest propriety, that man is fond of *lucre*. *Emolument* relates to commissions and employments; intimating not only the salaries, but all other perquisites.

Some persons are so particularly rigid, as to condemn all *gain* arising from play. Many will idly call that *profit* which has accrued by illicit means. It is low and sordid to be ever led by *lucre*. We do not always find the greatest honour in offices where there is the greatest *emolument*.



141.

*Very, Extremely.*

We are apt to use these words indifferently one as well as the other to express a great degree of any thing. Thus, for example, we say in the same sense, *very* wise, *extremely* wise; notwithstanding this there appears to me some difference between them. The word *very* marks an extraordinary degree; but *extremely* a degree to admiration. Thus we say men are *very* wicked, providence is *extremely* kind.

Besides this distinction, there is one more delicate, which is that *very* does not suit well but in the literal and natural sense; for when we say a man is *very* wise, we would be understood as saying truly wise; whereas *extremely* may be used with elegance in an ironical sense. We say then in raillery he is *extremely* wise in ceasing to pursue that he knows not how to get at, and *extremely* patient in taking a blow calmly he has not the spirit to return.

142.

*Fantastical, Whimsical, Maggoty, Fanciful.*

Of these words, that of *fantastical* implies a rambling from true taste thro' excess of deli-



cacy, or an unseasonable search after something better. That of *whimsical* means an affectation of singularity. By *maggotty* is understood a great inconstancy, or sudden change of taste. *Fanciful* implies a certain revolution of humour, or a particular way of thinking.

There cannot be a more despicable creature than the *fantastical* fop; he tricks out his charming self, in hopes of attracting the respect of mankind, but on the contrary meets only with scorn and contempt. The *whimsical* man, if his invention be fertile, is sometimes an object of present admiration; but, on serious reflection, is too frequently the subject of ridicule. A *maggotty* person is equally tiresome to himself and to others; as what pleases him one minute, shall often displease him the next. He who is *fanciful* is far more troublesome to himself than to others; for being led away by his wild imagination, he fondly believes many things to be real, which in fact are only ideal.

143.

### *Capacity, Ability.*

*Capacity* has more relation to the knowledge of things; *ability* to their application.



The one is acquired by study, the other by practice.

He who has *capacity* for a thing, is proper to undertake; he who has *ability*, to execute.

## 144.

*Little, Small.*

The word *little* sometimes signifies only want of bigness, and at other times want of greatness in every sense; whereas that of *small* is the opposite only to bigness, and supposes some kind of length. Thus we say a *little* house, a *little* man, a *little* cup, a *little* globe; but a *small* thread, a *small* line, a *small* twig.

## 145.

*To Remark, Observe.*

To *remark* implies taking notice with attention, in order to remember; to *observe* means rather to watch with examination, by way of passing our judgement.

The traveller *remarks* that which strikes him most; the spy *observes* those proceedings which he thinks of consequence.

It is the part of a general to *remark* those of his men who distinguish themselves in battle, and *observe* the motions of the enemy.



We may *observe* in order to *remark*; but custom will not admit of an inversion of the phrase.

Those who *observe* the conduct of others in order to *remark* their faults, do it rather through a delight in censuring than a desire of correcting their own errors.

## 146.

## To Go back, Return.

We *go back* from a place where we have some considerable time been. We *return* to a place we had just before left. Thus we say, he is *gone back* into his own country; he *is returned* home. We say also, he is *gone back* from virtue; he has *returned* to his fault.

## 147.

*Idea, Thought, Imagination, Notion.*

The *idea* represents the object; *thought* considers it; *imagination* forms it: thus worked up it becomes a *notion*. The first only points; the second examines; the third seduces; but the last draws.

When in conversation our *ideas* are just, our *thoughts* fine, and our *imaginations* brilliant,



hant, we shall be sure to please, and our *no-*  
*zions*, tho' singular, will always be res-  
pectable.

148.

*Business, Affairs.*

*Business* implies an object of industry; *af-*  
*fairs* an object of concern. The first employs  
the hands; the second the mind. The word  
*business*, by its having no plural number, inti-  
mates a particular employ; by the singular of  
*affairs*, being seldom in use in the sense be-  
fore us, that word is understood to mean a va-  
riety of transactions.

The man of much *business*, ought to have  
a strong constitution. He who has many *af-*  
*fairs* to settle, tho' he may have a clear head,  
will find it difficult to adjust them all to his  
satisfaction.

He who continually interferes with the  
*business* of others, neglecting his own *affairs*,  
makes himself an object of ridicule, and me-  
rits the contempt of mankind.

149.

*To Take, Choose.*

When we would *take* a thing, we deter-  
mine upon one, because we cannot have all.



We *choose*, by comparing things, because we would have the best. The one supposes a simple determination of the will; the other a discernment of the mind.

Between two things exactly alike, we may determine which to *take*, when at the same time there is no *choice*.

We are sometimes constrained to *take* one thing out of many, when we are not obliged to *choose*.

We cannot use the word *take*, but with respect to ourselves; but we *choose* sometimes for others.

It is a point of good-manners, when offered fruit or any other thing where there is *choice*, to *take* that which comes first to hand; but, when we would present any thing of the like sort to a stranger, it is a mark of politeness to *choose* for him the best.

When things are at our *option*, that is, when we may *take* which we please; we should try to make a good *choice*.

Between a good course of life and a bad, there is no medium; we must either *take* the one or the other. Nothing appears more difficult to me than the *choice* of a friend.

If, in a journey, there were only two roads to *take*, the one short but bad, the other long but good, I should certainly *choose* the last.



## 150.

*To Choose, Make choice of.*

The word *choose* is most in its place, with respect to things we would make use of. The expression *make choice of*, is more proper, when it relates to persons we would appoint to any dignity or employ.

George the third *choose* the queen's palace as his place of residence in town, and *made choice of* Caesar Hawkins to inoculate his children.

To *choose* indicates more particularly a comparison made between things, in order to know which is best to take; to *make choice of*, marks with greater precision the simple determination of one person preferable to another.

Princes do not always *choose* their ministers, neither do they always *make choice of* a Talbot for a chancellor, nor a Marlborough for a general.

## 151.

*To Choose, Prefer.*

We do not always *choose* what we *prefer*; but we ever *prefer* that which we *choose*.

To *choose* is to determine in favour of a thing, either on account of its merits or its



value. To *prefer* is to determine in its favour, by any motive whatsoever, whether it be merit, affection, good-manners, policy or what not.

'Tis the judgment that makes the *choice*; the heart that gives the *preference*. 'Tis for this reason that we commonly *choose* what we are acquainted with, and *prefer* what we love.

Prudence sometimes forbids our *choosing* that which strikes the eye most. Justice will not often permit us to *prefer* our friends to other people.

In *choosing* a state of life, I think there can be no harm in *prefering* that which is most agreeable to our inclinations; as, in so doing, we should naturally find more satisfaction in our duty.

*Choice* is either good or bad, according to our taste or the knowledge we have in things. *Preference* is either just or unjust, as reason dictates or passions inspires.

Partial *preference* is sometimes allowed to princes in the distribution of their honours; but they should always make *choice* of the ablest men, in their appointments to public offices.



152.

*Meat, Flesh.*

By the word *meat* is understood any kind of food; but *flesh* signifies only the natural composition of an animal.

Thus we say that fish and vegetables are proper *meats* for lent, and that the *flesh* of a partridge is very white and tender.

Grain is the *meat* of birds; *flesh* the food of beasts.

153.

*Reformation, Reform.*

*Reformation* signifies often the action of reforming; *reform* seldom any other than the effect.

A general *reformation* of manners among the people, will ever be found a very difficult and laborious task. When we have not been able to complete a thing to our satisfaction, by any sort of amendment, we have often brought it to bear by a thorough *reform*.

154.

*Smooth, Level.*

That which is not rough is *smooth*. That which is free from either hollows or risings is *level*.



The *smoothest* marble is the best. A country where there is neither hills nor valleys is *level*.

155.

To *Fade*, *Witber*.

Of these two words, *witber* rises up that of *fade*. A flower which is *faded* may recover; but that which is *witbered* can not.

Beauty, like a flower, *fades* through length of time, and may *witber* suddenly by an accident.

156.

*Prerogative*, *Privilege*.

*Prerogative* relates to honour and personal preference; it rises principally from subordination, or from the relation persons bear among themselves: whereas *privilege* implies some advantage from interest or office, proceeding from the grant of a prince, or the laws of a society.

Birth gives *prerogatives*; offices gives *privileges*.

157.

*Knowing*, *Discerning*.

The *knowing* man acts surely, he seldom deceives himself; yet knowledge of life only is his fort. The *discerning* man is clear-sighted.



and judicious; sees thro' the artifice of mankind with half an eye, and will not suffer himself to be deceived; his great abilities consist in distinguishing.

The study of man will make a person *knowing*; but it requires great experience and a long attention both to men and books, to render him *discerning*.

An artful ingenious rogue will sometimes take in the *knowing* by a novel deceit; through the fallacy of which the *discerning* man shall readily penetrate.

158.

### *Order, Regularity.*

Each of these words implies a prudent disposition of things; but that of *order* relates more to the effect which results from such a disposition: that of *regularity* more to the power and to the model that conducts that disposition.

We observe *order* in conformance to *regularity*. The first is the effect of the second.

159.

### *Traffic, Trade, Commerce.*

*Traffic* relates more to the exchange of merchandises; *trade* and *commerce* to that of



buying and selling, with this difference, that *trade* seems to imply the manufacturing and vending of merchandises within ourselves; *commerce* negotiating with other countries.

We *traffic* with nations that have not the use of money, by bartering one kind of merchandise for another. *Trade* is looked upon by the wisest of men, to be the support of every state; as the prosperity of a kingdom depends, in a great measure, upon its riches, and riches is the immediate effect of *trade*. The great and extensive *commerce* that England holds with other nations, makes us the glory and admiration of the world.

## 160.

*Exchange, Truck, Barter.*

The word *exchange* means simply, in a general sense, the act of exchanging one thing for another, be it what it may: the other two are in use to denominate the particular kinds or methods of *exchange*; of which, this is the difference, that the word *truck* is used with most propriety, when speaking of serviceable things, such as are moveable; as the *trucking* of horses, trinkets, utensils, etc.; whereas *barter* is a more mercantile expression, and intimates the *exchange* of different commodities by way



of *traffic*. Thus, so little are the natives of Guinea acquainted with the value of gold, that they hold commerce with other nations, by *bartering* it away for glass and other trifling ornaments.

## 161

*Regard, Esteem, Veneration, Respect.*

When we entertain a good opinion of a man, we are said to *regard* him; when that *regard* increases, we call it *esteem*; we testify that *esteem* by *veneration*, and prove it by submission through *respect*.

We have a natural *regard* for a quiet neighbour; we *esteem* him, if he studies the good of the neighbourhood; if we perceive in him any eminent qualities, we hold him in *veneration*; and in proportion to the rank he is in above us, either by birth or fortune, we treat him with less or greater *respect*.

Being born in the same country claims *regard*. Civility creates *esteem*. Age and merit render *venerable*; rank and dignity *respectable*.

## 162.

*Retinue, Train.*

*Retinue* implies a number of followers; *train* the same with order. Thus, his coach



was attended with so great a *retinue*, that there was no seeing the carriage for dust. It was customary, in a roman triumph, to have always a number of captive slaves in the *train*.

## 163.

*Occasion, Occurrence, Conjuncture, Case, Circumstance.*

*Occasion* is used for the arrival of something new, whether it be that which presents itself or what we seek, and in a sense as indeterminate with respect to time as the object. *Occurrence* is only in use to express that which happens unexpectedly, and with relation to the time present. We make use of the word *conjuncture* to mark a situation proceeding from a concurrence of events, whether of business or interest. *Case* is employed to signify the main point, with a special reference to the sort and singularity of the thing in question. *Circumstance* carries with it no other idea than that of something additional accompanying another which is principal.

We know people on particular *occasions*. We should demean ourselves, according to the *occurrence* of the times. It is commonly the *conjunctures* that determines us which side to take. It has been pretended that there are



cases in which reason would condemn, even an attention to virtue. Diversity of *circumstances* will make the same man think differently upon the same subject.

164.

*Uncertainty, Doubt, Suspence.*

In that sense in which these words are accounted synonymous, they all three imply indetermination: but *uncertainty* rises when the event of things is unknown; *doubt*, when the mind knows not how to choose. By *suspence* is understood an indetermined state, when the mind is held in expectation.

We are in *uncertainty* with respect to the success of our proceedings; in *doubt* what step to take; in *suspence* when we are held from acting, by a delay of certainty.

*Uncertainty* requires caution, *doubt* consideration, *suspence* patience.

A wise man is seldom *uncertain* as to what shall happen; he foresees future events, and prepares himself for them. When we are in *doubt*, and at a loss to determine, we should leave the matter to the decision of others. Of all states of indetermination, that of *suspence* is the most vexatious, and the only remedy is a quiet resignation.



i65. *Right, Justice.*

*Right* is the object of *justice*, and that which is due to every one. *Justice* is the conformity of our actions with *right*; it is to render and secure to every one that which is his due. The first is dictated by nature, or established by authority either divine or human; and is according to circumstances, sometimes liable to change. The second is the rule we should always follow, and is ever invariable.

It is consistent with the laws of *justice*, to use the same means, in support and defence of our *rights*, as are often employed to attack them.

i66. *Dejected, Melancholy, Low-spirited, Dull.*

*Dejection* is commonly caused by great affliction, and is too often a mark of despair. *Melancholy* is generally the effect of constitution; its cloudy ideas overpower, and banish all that are chearful. *Low-spiritedness* is involuntary, and often proceeds from a weakness of nerves; excess of joy, fatigue, bad digestion, will occasion it. *Dullness*, on the contrary, is voluntary; it arises frequently from



discontent, disappointment, and from any other circumstance that may displease the mind.

The mind in *dejection* is unhappy, not having sufficient strength and reason to get the better of it. *Melancholy* will sometimes wear away by frequent diversion and dissipation.

A person subject to *low-spirits*, should pursue a regular course of life, and a uniform method of living. *Dullness* is encreased by giving way to it; it is in our power to banish it, whenever we please, and the damp it throws on every company, one would imagine, should be our greatest inducement to do it.

The reverse of *dejection* is joy; the reverse of *melancholy*, cheerfulness; gaiety is the opposite to *low-spiritedness*; and sprightliness to *dullness*.

167

### *Piercing, Penetrating.*

The word *piercing* implies great strength of light, and a stroke of the eye; that of *penetrating* great force of attention and reflexion.

A *piercing* mind sees things even through the veils that cover them; it is difficult to conceal truth from it; it will not suffer itself to be deceived. A mind that *penetrates* reaches to the bottom of things, without stopping



at the surface; it is not easy to deceive it, neither will it suffer itself to be amused.

Besides the above distinction, *piercing* seems to be executed by a sudden glance; *penetrating* by making way gradually.

## 168.

To *Put*, *Place*.

*Put* seems to have a general sense; *place* one more limited, meaning to *put* orderly, and in a proper place.

We *put* columns to support an edifice: we *place* them with symmetry.

## 169.

*Discernment*, *Judgment*.

*Discernment* relates not only to a thing itself, but also to its appearances, and is a distinguishing knowledge, that prevents the confounding of one thing with another. *Judgment* relates to a thing considered in itself, only in order to investigate the truth, and is a knowledge that determines. The first is limited to things present; its office is to discern truth from falsehood, perfections from defects, motives from pretexts. The



second prys even into futurity; discovers the relation and consequence of things, foreseeing their effects. . . In short, we may say of *discernment*, that it is knowing, that it renders our ideas just; and of *judgment*, that it is wise, that it makes our conduct discreet.

When choice or determination, with respect to the goodness or beauty of objects, is in question, we should have recourse to those who have *discernment*. When we would take any step of consequence, we should take the advice of such persons as have *judgment*.

Arts and sciences require *discernment*; which is more or less nice, according to the delicacy of the understanding or the extent of knowledge. Government and the policy of states demand *judgment*; which is more or less sure, according to the force of reason and the length of experience.

## 170.

*Satisfied, Contented.*

We are *satisfied*, when we have obtained what we wished for. We are *contented*, when we wish not for any more.

It happens often that, when well *satisfied*, we are not the more *content*.



Possession will always prove *satisfactory*; but it is the true enjoyment only of what we possess that can make us *content*.

171

*Tale, Novel, Romance, Story.*

Each of these words implies a small history, or an entertaining relation of adventures: the three first are supposed to be fabulous, and made public; whereas the last may be either true or feigned, and told either in print or by word of mouth; but as they carry ideas peculiar to themselves, it is my business to point them out. By the word *tale* then, is meant a short but dressed-up narrative of some single adventure; that of *novel* signifies an amusing history, made up of many adventures, and carried on through one or more volumes. By *romance* is understood a collection of wild adventures, in love and war.

*Tales* ought to be well related; *novels* well invented; *romances* well carried on; *stories* well told.

*Tales*, if attended with good morals, are not only amusing, but instructive. *Novels* are of no other use than to entertain; they waste the time, without making the least improvement. *Romances* spoil the taste of young people,



ple, who by an attention to them, are apt to prefer the marvellous to the natural and simple truth. A droll story, told with humour, is a great enlivener of company.

172.

### *Continuance, Continuation*

*Continuance* relates to duration; *continuation* to extent.

We should study a conscientious discharge of our duty, during our *continuance* in any office. The several books contained in the volume of *Paradise Lost*, are *continuations* of the same subject.

173.

### *Continual, Continued*

There may be an interruption in that which is *continual*; but that which is *continued*, will not admit of it. So that the first of these words denotes properly the length of duration, although there may be intervals and different renewals; and the second marks simply the unity of that duration, independent either of length or shortness of the time: it is for this reason we say a *continual* noise, can-



*tinual* rains; but a *continued* stream, and in music a *continued* base.

*Continual* interruptions will make us weary of the best undertakings. In countries situated near the poles, there is, for the space of five or six months together, one *continued* darkness, insomuch that the inhabitant, during that time, are obliged to leave the place.

174.

To *Bid*, *Order*.

The first of these, is extremely general; the other more limited. To *bid* intimates direction to perform, whether the person directing has any authority for so doing or not. To *order* implies the exercise of authority.

Some people are so very officious, that they are always ready to do what they are *bid*, whether the thing be right or wrong, or the person *bidding* be impowered to *order* them or not.

175.

*Yet*, *In the mean while*, *However*, *Nevertheless*.

*Yet* seems to have more force and energy; it assures with firmness in spite of every opposition. *In the mean while* is less absolute;



it affirms only against contrary appearances. *However* distinguishes two things which seem opposite, supporting one without hurting the other. *Nevertheless* affirms a thing by exception, giving us to understand that it does not occur, but at the time we are speaking.

Though the whole earth is in arms against truth, *yet* it does not prevent its triumphing. Some parents are very strict with respect to the morals of their children; *in the mean while* will indulge themselves in every thing their own heart can wish. Addison was a wretched speaker; *however* he was an excellent author. Churchill every one knows was a bad liver; *nevertheless* he was of some service to his country, by ridiculing vice and lashing venality.

176.

*Excellency, Excellence.*

Notwithstanding these words are evidently the same, *excellence* being no other than *excellencie* contracted, or the redundant syllable, general in old writing, taken away; yet custom seems to have applied *excellency* to express the title of a governour, or that of an ambassador from one prince to another; whereas by *excellence* is understood the state of abounding in any good quality.



*Pride, Arrogance, Vanity, Presumption, Haughtiness.*

*Pride* is unreasonable or inordinate self-esteem. *Arrogance* implies taking much upon ourselves, and is *pride* attended with insolence and contempt. *Vanity* is accompanied with affectation, and means *pride* exerted on slight grounds. By *presumption* is understood a blind and adventurous confidence. With respect to *haughtiness*, it is a mixture of softness and insolence, the immediate effect of *pride*.

The *haughtiness* of the *proud* man is insufferable. *Pride* makes us value ourselves; *arrogance* despise others. Through *vanity*, we covet the attention of our acquaintance. *Presumption* flatters us with having a vain power.

The *proud* consider themselves in their own mind; full and self-sworn, they are taken up with their own person. The *arrogant* claim to themselves what they have not the least pretensions to, are ready to insult those who will not allow them what they claim; and look down on the rest of the world with contempt. The *vain* value themselves upon the opinion of others; greedy of esteem, they are eager to engross the attention of all mankind. The *presumptuous* carry their audacious hopes even to chimeras; bold to undertake, they



fondly imagine they have power to do every thing.

The greatest pain we can possibly give the *proud* man, is by laying his defects before his eyes. We cannot hurt the *arrogant* so much as by silent contempt. We cannot mortify a *vain* man more than by paying no attention to those qualifications or qualities he prides himself in. In order to confound the *presumptuous*, we need only desire him to put his *vain* designs in execution.

178.

### *Cure, Remedy.*

We perform a *cure*; we procure a *remedy*. The first relates more to the malady, and to the action of him who heals it; the second has more relation to health, and the state of the malady we heal. We say of a *cure* that it is fine; when its success does honour to the person who formed it; and we say of a *remedy*, that it is certain or sure, when its operations are efficacious, that is, when it produces those consequences we intended; and we say of both, that they are either easy or difficult.

*Cure* seems to have no other object than stubborn disorders, and those which proceed



from constitution; whereas *remedy* has a view to slight complaints and such as are of short duration.

The more inveterate the disorder, the more difficult the *cure*. In many cases, regular living is the best *remedy*.

The word *cure* is often considered as the effect of *remedy*. Some *remedies* will complete a *cure* much sooner than others.

Incurable disorders are not only those where the *cure* is absolutely impossible; but such as for which no *remedy* can be found.

## 179.

*Haughtiness, Disdain.*

Both these words denote a disposition that prevents affability, and keeps us at a distance from those whom we think beneath us, either in birth, fortune or abilities; with this difference, that *haughtiness* is founded upon the esteem a man has for himself, and *disdain* upon the disesteem he has for others.

*Haughtiness* is seldom met with, but in persons of weak understanding, and those who have had a bad education. There are a sort of vain people, who look upon *disdain* as a personal accomplishment; and who use it on all occasions, as a test of the merit they pretend to.



180.

*Sloth, Laziness, Sluggishness.*

*Sloth* and *laziness* are voluntary, with this difference, that *sloth* implies utter inactivity, and absolute aversion to work; *laziness* an inclination, but a fear of trouble and fatigue: whereas *sluggishness* is often involuntary, proceeding sometimes from constitution, and is discovered by its dull heavy method of acting.

The *slothfull* man will not work at all. The *lazy* man is drawn to it with difficulty. The *sluggish* man is slow through the whole operation.

Industry is the reverse of *sloth*; activity of *laziness*; expedition of *sluggishness*.

He who is *slothfull* is a murderer of time; *laziness* is its own punishment. A *sluggish* person is fit for no kind of employment seldom doing any thing well he undertakes.

181.

*Harm, Hurt, Injury, Detriment, Mischief.*

These words imply some kind of ill, happening to a man's person, character or property. Those of *harm* and *hurt* relate more to the person or character; with this difference, that *harm* seems to denote a small degree



of *hurt*; *hurt* a great degree of *harm*. *Mischief* implies ill to the person or property, and appears ever to be done with an evil intent. *Injury* intimates a degree of *hurt* without justice, and relates to the character or property. *Detriment* carries an idea of loss, and is seldom used but with regard to property.

By wounding a man more or less, we *harm* or *hurt* his person. By speaking ill of him, deservedly or not, we *harm* or *hurt* his character. By breaking his head, or setting fire to his house, we are said to do him a *mischief*. By taking away his good name, we *injure* his character. By defrauding him of his goods, we *injure* him in his property. By breaking a hedge, or treading down of corn, we do a great deal of *detriment*.

## 182.

*Quickly, Soon, Speedily.*

The word *quickly* seems more proper to express the motion with which we act; its reverse is slowly. The word *soon* respects the time when the action is performed; its reverse is late. The word *speedily* has a greater relation to the time we employ about a thing; its reverse is long-time.



We advance the more 'by going *quick*: but we go surely by going slowly. Wickedness is always punished, either *sooner* or later. It is necessary to be a long time deliberating; but we should execute *speedily*.

He who begins *soon*, and works *quick*, will *speedily* have done.

183.

*Assiduous, Expeditious, Quick.*

When we are *assiduous* at work, we lose no time; when *expeditious*, we defer not, but finish immediately; when *quick*, we work with activity. Idleness, delay and slowness, are the three defects opposite to these three good qualities.

An *assiduous* man thinks nothing of the trouble of what he takes in hand. An *expeditious* man will not quit his work. One that is *quick*, will presently have done.

We should be *assiduous* in what we undertake; *expeditious* in affairs that require to be soon ended; and *quick* in the execution of orders.



## 184.

*Now, Instantly, Immediately, Presently.*

The doing a thing *now*, expresses the taking it in hand at that very instant; the other three words, as they are here placed, express a time farther and farther off. *Instantly* implies without any perceptible intervention of time. *Immediately* means without delay. By *presently* is understood soon after.

## 185.

*Fashion, Custom.*

These two words, like many others, I have taken notice of, tho' they may not strike the reader, at first sight, as words reputed synonymous; have nevertheless been used as such by some of our best writers, and are at present: it is therefore necessary to point out the difference between them. *Fashion* then seems more universal; *custom* more ancient. That which the greater part of the people practice, is a *fashion*; that which has been practised a long time, is a *custom*.

*Fashion* introduces itself and extends daily; *custom* establishes itself and gains authority. The first forms the mode; the second a usage. Each is a kind of law, independent on reason,



with respect to that which relates to our outward actions.

There is sometimes more policy in conforming to a bad *fashion*, than being singular in some good things. Many persons follow *custom*, even in their way of thinking, imbibing the notions of their mothers and nurses,

186.

*Variation, Change.*

*Variation* consists in being as much of one sort as another. *Change* consists only in ceasing to be the same.

We *vary* in our sentiments, when we give them up and embrace them again. We *change* our opinions, when we reject one in order to embrace another.

He who has no certain principles is liable to *vary*. He who is more attached to fortune than truth, will find no difficulty in *changing* his doctrine.

187.

*Variation, Variety.*

Successive changes in the same subject, make *variation*. A multitude of different ob-



jects forms *variety*. Thus we say the *variation* of time, *variety* of colours.

There is no government but is subject to *variation*; there is no species in nature, in which we may not observe great *variety*.

[188.

### *Track, Footstep.*

*Track* is more general, meaning any mark left on the way of whatever passed. *Footstep* is more limited, implying the print of the feet. Thus we say the *track* of a horse or a carriage; but the *footsteps* of a man.

[189.

### *Fickle, Inconstancy, Unsteady, Changeable.*

The attachments of the *fickle* man, are slight; those of the *inconstant*, of short duration. As to the words *unsteady* and *changeable*, they imply an aversion in adhering to the same thing; with this difference, that the *unsteady* man is eager to enjoy many things, the *changeable* man is in constant search of different ones.

Men are commonly more *fickle* and *inconstant* than women; but women more *unsteady*



and *changeable* than men. The first thro' indifference; the second thro' a love of novelty. Consequently, it is a merit in men to persevere, and in women to resist.

## 190.

*Rogue, Sharper, Thief.*

These are all persons who steal what does not belong to them; with this difference, that the *rogue* steals in secret; he pilfers. The *sharper* steals by finesse; he over-reaches. The *thief* steals by all manner of means, robbing by force and violence.

The *rogue* fears to be discovered; the *sharper* to be known again, and the *thief* to be taken.

## 191.

*Intention, Design.*

*Intention* is a disposition or inclination of the mind, to something at a distance; its characteristic is to aim. *Design* seems to suppose something studied and methodical; it is employed in searching out the means of execution.



*Intentions* are more secret and vague; *designs* more extensive and more rational.

*Intention* is the soul of action, and the spring of true worth; *design* is the effect of reflection.

As no one cares to be balked in his *intentions*, or crossed in his *designs*, we should have no other *intention* than to do our duty, nor any other *design* than to conform to the will of providence.

Nothing is less followed than the original *intention* of charitable foundations. Nothing has been found more difficult to accomplish than the *design* of bringing about a thorough reformation of manners.

That man is truly great, who is right in his *intentions*, and reasonable in his *designs*.

192.

### *Unpolite, Clownish.*

It is a much greater defect to be *clownish*, than to be *barely unpolite*.

*Unpoliteness* is a want of good-manners; it does not please. *Clownishness* is a mixture of ill-manners; it displeases.

*Clownishness* proceeds from an entire want of education; *unpoliteness* is owing to a bad one.



193.

*To Tolerate, Suffer, Permit.*

We *tolerate* a thing, when knowing it and having sufficient power, we do not hinder it. We *suffer* it by making no opposition, but seeming, either not to know it, or not to have the power of preventing it. We *permit* it, when we authorise it by formal consent.

The words *tolerate* and *suffer* are never used but with respect to bad things, or such as we believe so; whereas the word *permit* relates either to good or bad.

The legislative power is sometimes obliged to *tolerate* certain evils, in order to prevent worse. It is sometimes prudence to *suffer* even abuse in the discipline of the church, rather than destroy its unity. Human laws never will *permit* what the divine law forbids, but sometimes forbids what the other will *permit*.

194.

*Gay, Merry, Diverting.*

We are *gay* by disposition, *merry* through turn of mind, *diverting* by our way of acting. Sad, serious and tiresome, are exactly their opposites.



Our *gaiety* turns almost entirely to our own advantage; our *merriment*, at the same time, that it is agreeable to others, it is no less so to ourselves; but our being *diverting* is enjoyed only by the company.

A *gay* man will laugh himself; a *merry* man is good company; a *diverting* man will make us laugh.

We should, if possible, suppress our *gaiety*, when in the house of affliction. We should cease to be *merry*, when others are sad. We should take care not to be *diverting* at the expence of our character or good-sense.

195.

*Enmity, Rancour.*

*Enmity* is more declared; it seems always open. *Rancour* is more concealed; it generally dissembles.

Bad services and rude language create *enmity*, which never ceases 'till tired out with punishing, or a reconciliation is brought about by the intercession of friends. Remembrance of injuries or affronts received, keeps *rancour* alive in the breast; which never subsides, while there is the least thirst of vengeance, or 'till we pardon sincerely.

En-



*Enmity* does not always destroy our esteem for an enemy, nor prevent our doing him the justice, he is entitled to; but it will not admit of our caressing him or doing him any good, otherwise than through a sense of honour or greatness of soul, to which we sometimes sacrifice our vengeance. *Rancour* makes us embrace with pleasure every opportunity of revenging ourselves; but can hide itself with the cloak of friendship, 'till the very moment it begins to act.

*Enmity* is sometimes noble, and it would be mean not to conceive it against certain persons; but *rancour* is always low.

A settled *enmity* in families sometimes runs through many generations, and will not cease 'till time shall obliterate it. Perfect reconciliations are very rare; there remaining often a great deal of *rancour* in the breasts of those who seem most sincere.

A philosopher should have no object of *enmity*, but the disturbers of public tranquillity. If *rancour*, in any case, be excusable, it must be with respect to traitors; their crime being too black to be thought of without indignation.



196.

To *Insinuate*, *Suggest*.

We *insinuate* by cunning and address; we *suggest* by credit and artifice.

In order to *insinuate*, we must consult both time and opportunity; in order to *suggest*, it is necessary to have ascendancy over the minds of persons.

*Insinuate* implies something delicate: *suggest* frequently something fraudulent.

We cover artfully what we would *insinuate*; and what we would *suggest*, we make of some consequence.

We often imagine that what others *insinuate* was first thought of by ourselves. He who *suggest* evil to another, is much more culpable than he who commits it.

197.

*Ordinary*, *Common*.

These words have been reputed synonymous in two senses; as implying frequent use, and meaning of little or no value: but they are different in both. In the first sense, the word *ordinary* seems to me to be applied, when the repetition of actions is in question; *common*, when a multitude of objects. Thus,



nothing is more *ordinary* at court than dissimulation. Monsters are *common* in Africa.

In the second, that which is *ordinary* has nothing to distinguish it; that which is *common* has nothing to make it sought after.

## 198.

To Hear, Hearken.

To *hear* implies having the ear struck with any sound. To *hearken* means to lend an ear in order to *hear*. Sometimes we *hear* without *hearkening*, and we often *hearken* without *hearing*.

## 199.

To Understand, Comprehend, Conceive.

To have just and proper ideas of every thing that occurs, is the common signification of these words; but to *understand* implies a conformity of ideas, which has a peculiar relation to the value of the terms we use; to *comprehend* denotes such a conformity as answers directly to the nature of the things we explain; and that which is expressed by the word *conceive*, relates more especially to the order and design of what we propose. The first is used with propriety, when applied to



the particulars of what we say, the tone with which we speak, the turn of our phrases, and the delicacy of our expressions. The second seems to agree best with a relation to principles, lessons, precepts and speculative knowledge. The third appears with greater elegance, when it relates to forms, arrangement, projects and plans; in short all that depends on the imagination.

We *understand* languages. We *comprehend* sciences. We *conceive* whatever has relation to arts.

It is difficult to *understand* that which is enigmatical, to *comprehend* that which is abstruse, and to *conceive* that which is confused.

Readiness of *understanding* is a mark of acuteness; that of *comprehension* is a proof of penetration; that of *conception* denotes a clear head.

A lover *understands* the language of the passions. A learned man *comprehends* the metaphysical questions of the schools. An architect *conceives* the plan and oeconomy of buildings.

## 200.

*Fashion, Figure, Form.*

*Fashion* rises from labour, and results from the workmanship; the workman enriching it more or less, according to his taste. *Figure*



springs from design, and results from the outlines of the thing; the author of the plan making it, either more or less regular, according to his abilities. *Form* rises from construction, and results from the arrangement of parts; the conductor of the work making it more or less natural, as his imagination directs him.

The *fashion* of a work frequently exceeds in value the price of the materials. We seldom give in architecture a round *figure* to any thing, except to single pieces, and such as stand by themselves. Paganism pictures the deity under all kinds of *forms*, whereas christianity confines it to those of a man and of a dove.

We say of *fashion*, that it is either pretty or ugly; of *figure*, that it is either agreeable or disagreeable; of *form*, that it is either common or uncommon.

## 201.

### *Fault, Defect, Imperfection.*

*Fault* includes in its idea a relation to the maker; so that while it implies some real want in the finishing of the work, it denotes also that it was owing to the workman. *Defect* expresses something *imperfect* in the thing, without any relation to the maker of it.



*Imperfection* intimates something of less consequence than is understood by the preceding words, and is used with more propriety in morality than either in phisics or mechanics.

The smoaking of chimneys is a great *fault* in houses; as a little attention in the builder may easily prevent it. When the beauty of a building is spoiled, for want of room or proper materials, it is a *defect* which the builder could not prevent. *Imperfections* are considered by the bigotted religionist as real sins; but reasonable christians look upon them only as the natural consequents of frail humanity.

## 202.

*Fault, Crime.*

*Faults* result from human weakness; being transgressions of the rules of duty. *Crimes* proceed from the wickedness of the heart; being actions against the rules of nature.

The effects of anger, and the intrigues of gallantry are *faults*. Calumnies and assassinations are *crimes*.

It is our indispensable duty to pardon *faults*, but punish *crimes*.



## To Oblige, Constrain, Compel, Force.

The last of these words rises upon the third, as the third does upon the second, and the second upon the first; each of them implying an opposition to liberty. The word *oblige* relates more to duty or necessity, intimating a power acting on us in conformity to our inclinations. *Constrain* refers to those troublesome oppositions that make us determine against our inclinations. *Compel* alludes to power and authority which makes us act in express contrariety to our will, which we lament the not being master of. The word *force* implies contrary efforts of a vigorous action, which we try to resist, but in vain.

The duty of a child to its parents, *oblige*s him to assist them in their old-age. The weaker and softer sex is that which can least brook *constraint*. There are some occasions on which we should not be sorry to be *compelled*, even to that we are most unwilling to do. Ancient politeness of the table went so far as to *force* guest to eat and drink.



*Heaviness, Weight.*

In the figurative sense, the difference of these words is so extremely great, as to need no pointing out; in the literal, indeed, they are often confounded. Considered then in this last sense, *heaviness* is that quality in a body, which we feel and distinguish by itself; *weight* is the measure and degree of that quality, which we cannot ascertain but by comparison.

We say absolutely and in an undetermined sense, that a thing is *heavy*; but relatively, and in a manner determined, that it is of such a *weight*, for example, of two, three or four pounds.

A thousand circumstances prove the *heaviness* of the air, and the mercury determines its exact *weight*.

*To Return, Surrender, Restore.*

We are said to *return* what has been lent or given us; to *surrender* what we have in pledge or charge, to *restore* what we have taken or stolen.



We ought to *return* punctually; to *surrender* faithfully, and to *restore* wholly.

We borrow with an intent to *return*; we take a thing in charge, with a view of *surrendering* it again; but we seldom take with a design to *restore*.

Custom makes use of these words on the following occasions: the first, with respect to civility, favours, presents, or testimonies of kindness; the second, with respect to what we are entrusted with, honours, employs or offices with which we are invested; the third, with relation to things taken away, that have been our due. Thus we *return* money that has been lent us, presents we have received, and letters to a deserted sweetheart. We *surrender* a child to its parent, the ribbon of an order, the staff of command, seals and dignities to a prince. We *restore* an accused person, when found innocent, to his estates and honours; and a minor to the possession of his effects which have been held from him.

## 206.

*Sincerity, Frankness, Plainness, Ingenuousness.*

*Sincerity* prevents our speaking otherwise than we think; and is a virtue. *Frankness* makes us speak as we think; and is a natural ef-



fect. *Plainness* is speaking freely what we think; and springs sometimes from want of reflection. *Ingenuousness* makes us declare what we know; and is often a folly.

A *sincere* man will not deceive; a *frank* man will not dissemble; a *plain* man is not apt to flatter; an *ingenuous* man knows not how to conceal any thing.

*Sincerity* is of great value in the intercourse of the heart. *Frankness* facilitates the commerce of the world. *Plainness* is often considered as a want of politeness. *Ingenuousness* is frequently found to err against prudence.

The *sincere* are always esteemed. The *frank* please all the world. The *plain* sometimes offend. The *ingenuous* often betray themselves.

## 207.

*Experiment, Trial, Proof.*

*Experiment* relates properly to the truth of things; it determines whether a thing is or is not, clearing up of doubt and dissipating ignorance. *Trial* concerns particularly the use of things, judging whether they are proper or not; it settles the matter, and determines the will. *Proof* has a greater relation to the quality of things; teaching us whether they



are good or bad, distinguishing the best, and taking away any fear of being deceived.

We make *experiments* in order to know; *trials* to choose, and *proofs* to be thoroughly acquainted with.

*Experiments* confirm our opinions, being the root of knowledge. *Trial* conducts our taste, being the road to satisfaction. *Proof* removes our fears, and is a remedy against error and imposture.

## 208.

*Effigy*, *Image*, *Statue*.

Corporeal representation is the common idea of these three words; but an *effigy* is to supply the place of the real thing; an *image* is to shew the attitude and design, but in miniature; a *statue* the same, but as large as life.

Persons who draw on themselves the popular odium, are sometimes hung in *effigy*. *Images* are made of china, silver, etc., and set up in houses by way of ornament. We erect *statues* of our kings, in grateful remembrance of them.



*To Give, Present, Offer.*

Of these three words, that of *give* is generally used in a familiar sense; that of *present* in a respectful one; that of *offer* in a religious one. We *give* to our servants; we *present* to princes; we *offer* to God.

We *give* what we would have received; we *present* what we think will be agreeable; we *offer* what we imagine will be acceptable.

We cannot *give* what does not belong to us; nor *offer* what is not in our power; but we sometimes *present* what is neither ours, nor in our power to *give*.

*Frugality, Oeconomy.*

*Frugality* implies only discretion of expence; *oeconomy* includes in its idea some kind of management, in order to eke matters out.

*Frugality* is generally the province of the husband, whose business is to take care his expences do not exceed his income. *Oeconomy* is principally the care of the wife, whose study is, by a prudent management, if possible, to make up every deficiency.



## 211.

*Cloaths, Dress.*

*Cloaths* express simply that which covers the body, and include all for that purpose from head to foot, and nothing more; it is for this reason we say with propriety, the necessities of life consist in meat, drink, lodging and *cloaths*. *Dress* has a more confined meaning; besides that of a bare covering, it include in its idea a relation to form and fashion; as well to the ornaments as the necessities. Thus we say, a Spanish *dress*, a Hungarian *dress*, a rich *dress*, etc.

Though the sword and cockade cannot be called *cloaths*, they are nevertheless part of the *dress* of an officer.

## 212.

*Wonder, Astonishment, Amazement, Consternation, Surprise.*

Of these words, that of *wonder* implies admiration at something extraordinary. *Astonishment* is a sudden confusion of mind, arising from either fear or *wonder*. *Amazement* implies a greater degree of *astonishment*. *Consternation* such a degree as almost borders upon horror, arising chiefly from dreadful circum-



stances. As to *surprize*, it means only being taken unawares.

Of all these words, *wonder* and *surprize* are supposed to be nearest to each other, in signification; but even between these, may be observed a difference: the first being generally considered as relative to things good in themselves, the latter with respect to either good or bad. We are apt to *wonder*, when a bad man does good, and be *surprized*, when a good man does ill.

Besides, *wonder* includes in its idea some small degree of consideration, *surprize* does not.

If a mean-spirited person whom I have insulted, should come to me in order to solicit a reconciliation, I should naturally say, I am *surprized* at his coming; but when I reflect on the meanness of his spirit, I do not much *wonder*.

*Wonder* and *surprize* act upon the mind; *astonishment* and *amazement* upon the senses; *consternation* upon the heart.

The words *astonishment* and *amazement*, equally with that of *surprize*, are used be the matter referred to, either good or bad; but *consternation* is never made use of, but with respect to bad.

We *wonder* and are *surprized* at the miraculous events of Providence. We are *asto-*



*nished and amazed at the extraordinary qualities of the magnet. An unexpected calamity will throw us often into the greatest consternation.*

## 213.

*Liberality, Generosity, Bounty.*

A ready and willing distribution, according to our abilities, is the general idea of these three words; but they have each a particular one, as follows: *liberality* implies acts of mere giving or spending; *generosity* acts of greatness; *bounty* acts of kindness.

A *liberal* man gives freely; a *generous* man nobly, and a *bountiful* man charitably.

*Liberality* is a natural disposition; *generosity* proceeds from elevation of sentiment; *bounty* from religious motives.

*Liberality* denotes freedom of spirit; *generosity* greatness of soul; *bounty* openness of heart.

Too great *liberality* borders upon profuseness; it then becomes a fault. *Generosity* is a princely quality, and if it does not exceed the bounds of our abilities, is always commendable. *Bounty* is an amiable virtue, and never goes unrewarded.



*Prepossessed, Opiniated, Obstinate, Infatuated,  
Headstrong.*

These epithets denote a folly which consists in being too much wedded to our own opinion; but that which is particularized by the word *prepossessed* seems to arise from excess of prejudice which seduces and causes us to think what we have preconceived the best; paying little or no regard to the opinions of others. In one *opiniated*, this folly seems to be the effect of an over-fondness for his own notions, and a contempt for those of others. *Obstinacy* seems to spring from an affected perverseness which renders it intractable, and which, against the rules of good-breeding, will never give way. An *infatuated* person is supposed to be folly-struck, to suffer some loss of reason, which is the occasion of that inflexibility we observe in him. As to the word *headstrong*, though often used a synonymous with the above, it appears to me to have a greater relation to a man's actions, intimating a blind determination that stops his ears to every argument, and renders him ungovernable.

*Prepossessed* and *opiniated* imply a mind strongly prejudiced; *obstinate* and *headstrong*  
an



an unruly will; *infatuated* a wandering in the dark.

Thus to be *prepossessed*, *opiniated* or *infatuated*, is involuntary; to be *obstinate* or *headstrong*, voluntary.

A person *prepossessed* follows his own opinions, after examining in some sort those of others. One who is *opiniated* follows his own notions implicitly, without ever listening to those of others. — *Obstinacy* pursues its own way, in spite of every opposition, and often through mere caprice. *Infatuation* acts so strongly as in some measure to take away that reason, which is the light of the mind, and thus darkening it, leads a man into the grossest errors. The *headstrong* person often acts through a spirit of opposition, and seldom leaves his course till he has completed his ruin.

## 215.

### To *Lift*, *Raise*.

We *lift* in taking any thing up; we *raise* in setting it upright, or placing according to some order. Thus we *lift* a weight, etc.; we *raise* the head, we *raise* a ladder, we *raise* a mast.



To *Institute*, *Found*, *Establisb*, *Endow*.

To *institute* is to create and form things, having some relation to the author or him who first contrived or laid down the plan. To *found* is to give birth to such plan. To *establisb* is to fix that plan upon a lasting basis. To *endow* is to provide the necessaries for its subsistence.

After universities were once *instituted*, colleges were *founded*, though not at first *endowed*; since which those noble *institutions* have been well *establisb*ed by such *endowments* as do honour to our country.

*Chance*, *Fortune*.

*Chance* forms neither order or design; we neither attribute to it knowledge or will, and its events are always very uncertain. *Fortune* lays plans and designs, but without choice; we attribute to it a will without discernment, and say that it acts blindly.

The chief of our successes are more owing to *chance* than skill. It is sometimes a long while, before *fortune* will look upon us with a favourable eye.



## 218.

*Lot , Destiny.*

*Lot* supposes distinctions and a method of decision; we attribute to it a hidden determination which keeps us in doubt, till the instant it shews itself. *Destiny* forms designs, dispositions and connections; we attribute to it knowledge, will and power; its views are determined and unalterable.

*Lot* decides; *destiny* ordains.

We observe many so extremely rash, as to leave their lives to the *lot* of a die. Whatever *destiny* decrees, is inevitable; because we can neither force its disposition, nor see beyond the reach of its light.

## 219.

*Religion , Piety , Devotion.*

The word *religion* is not considered here as signifying the worship we owe to the Deity, and the tribute of our dependance upon him; but as denoting a quality of the soul, and a disposition of the heart towards God: it is in this sense only that it is reputed as synonymous with the other two. This disposition then prevents our failing in any part of our duty to the Supreme Being. *Piety* makes us



acquit ourselves with greater respect and zeal. *Devotion* adds to this outwardly a serious, composed behaviour.

It is sufficient for a wordly person to be *religious*; *piety* agrees best with persons who pride themselves in virtue, and as to *devotion*, it is the employ of people perfectly recluse.

*Religion* is more internal; *piety* is both internal and external; *devotion* is sometimes more external.

Where there is no integrity, there is no *religion*. He who fails in his respect for religious worship, fails in *piety*. *Devotion* unless sincere, is mocking the Most-High.

## 220.

*Able, Skilful, Learned.*

That knowledge which we can reduce to practice, makes us *able*; that which requires speculation, makes us *skilful*; that which fills the memory, makes us *learned*.

We say an *able* preacher or lawyer, a *skilful* mathematician or philosopher, a *learned* historian or civilian.

*Able* seems to imply something more extensive; *skilful* something more profound; *learned* something more universal.



We become *able* by long experience, *skilful* by deep study, *learned* by great reading.

221.

### *Empire, Kingdom.*

These are names given to different dominions, whence princes take the title of emperor or king; 'tis not however in this alone that their difference consists.

It appears to me that the word *empire* conveys an idea of a vast territory composed of various people; whereas that of *kingdom* implies one more bounded, and intimates the unity of that nation of which it is formed. It is perhaps from this difference of idea, that the different denomination of states and the titles their princes enjoy take their rise; if it is not the only reason, it is at least the common one, as we may remark in the *empire* of Germany, the *empire* of Russia and in the Ottoman *empire*, of whose diversity of people and nations the world is well acquainted; on the other hand, we see in those states which bear the name of *kingdom*, such as France, Spain, Poland, etc., that the division of provinces does not destroy the unity of the people.



There is in *kingdoms* a uniformity of fundamental laws; the difference of particular laws, arising from different customs, which in no respect hurt the unity of political administration. It is from this uniformity or single government, that the words *king* and *kingdom* take their rise; for this reason also, though there may be many persons in the administration, there is nevertheless but one prince or sovereign minister. But it is not the same in *empires*, one part of which is sometimes governed by fundamental laws, very different from those by which another part of the same *empire* is governed: this diversity destroys the unity of government, and 'tis the submission of certain chiefs to the command of a general superiour, that preserves the union of the state: it is also from this right of governing, that the words *emperor* and *empire* are derived. Hence it is that there are many sovereigns and *kingdoms* in the same *empire*.

The Roman dominion was originally a *kingdom*, being formed of one single people; the name *empire* was not given it, till such time as it brought under its subjection other foreign ones who became, though in themselves distinct nations, members of that state, and over whom the Romans established one government, tho' they had separate administrations.



The advantages we find in the society of a body politic, contribute as much on the part of subjects to form *kingdoms*, as the desire of governing on the part of princes. It was ambition alone that formed the plan of *empires*, which were established and are supported chiefly by the force of arms.

## 222.

*Power, Ability, Faculty.*

These words are explained and taken here in a moral and literal sense. They all signify a disposition in the subject, by means of which it is capable of acting or producing an effect; but that of *power* results from supply or liberty of acting, *ability* rises from strength, *faculty* from natural properties.

A man, without the aids of grace, has not even the *power* of doing good. Youth is in want of wisdom to deliberate; old age of *ability* to execute. The human mind has the *faculty* of reasoning.

Our *power* frequently diminishes by long use. Age destroys our *ability* to satisfy the passions, though it does not our desires. The mind will often lose its *faculties* by accidents happening to the organs of the body.



*Pleasure, Delight.*

The idea of *pleasure* is of a good much more extensive than that of *delight*, because this word relates to a greater number of objects than the other; whatever agreeably affects the mind, the heart, the senses, the fortune, etc., produces *pleasure*. The idea of *delight* rises upon that of *pleasure* by force of opinion; but is nevertheless a good of much less extent with respect to objects; it is limited properly to sensation, and has a particular relation to good entertainment.

True philosophy finds *pleasure* in every occupation. There cannot be a greater *delight* than in the true relish of innocent mirth.

There is still another sense in which these words are used; that in which we say of a person, that he gives himself up entirely to *pleasures*, that he enjoys the *delights* of the country. Taken in this last sense, they have equally, as in the other, their differences and particular niceties. Thus *pleasures* relate more to personal practice, such as customs, pastimes and recreations; *delights* more to the charms which are furnished by nature, art and opulence, such as sweet habitations, studied conveniences and choice company.



## 224.

*Content , Satisfaction.*

*Content* alludes properly to that inward serenity of heart , which renders the soul sedate and composed. *Satisfaction* relates more to the passions , being a change owing to some success in which we hug ourselves.

No restless or turbulent man can ever enjoy true *content*. *Satisfaction* hardly ever accompanies immoderate ambition.

## 225.

*Excursion, Ramble, Jaunt.*

*Excursion* supposes a pleasurable expedition to some distant place, determined on some time before. *Ramble* implies an irregular roving in places unthought of, till the time we arrive there. By *jaunt*, is understood a walk or journey, agreeable to the person who takes it, but held in contempt by others, or considered as an act of levity.

We say innocent *excursions*, wild *rambles*, and imprudent *jaunts*.

*Excursions* are necessary to persons in a sedentary way of life , in order to unbend the mind and exercise the body. *Rambling* is an evident sign of an unsteady disposition. *Jaunts*,



in parties of pleasure, have been often attended with calamitous consequences.

## 226.

*Ale-house ; Public-house.*

Nothing is more common than the general use of these terms to express one and the same thing, but with great impropriety; though every *ale-house* is undoubtedly a *public-house*, it does not follow that every *public-house* is an *ale-house*. *Public-house* is a more extensive expression, implying a house open for the entertainment of the public; whereas *ale-house* is more limited, denoting a particular species of *public-houses* that which is appropriated to the sale of beer. Thus taverns, coffee-houses, etc., are *public-houses*, but not *ale-houses*. Gentlemen frequent many *public-houses*, without any sort of disgrace; but it always lessens their character, to be seen in an *ale-house*.

## 227.

*Lie, Falsehood.*

Contrariety to truth, is the general idea of these two words; but that of *lie* supposes always something criminal, whereas that of *falsehood* does not.



If questioned in a cause, wherein bound to tell the truth, we do not, we are guilty of a *lie*; if we deviate from truth, where there is no such obligation, it is no other than a *falsehood*.

*Lies* are always sinful; *falsehoods* many times justifiable. A *lie* is an offence to God, and a disgrace to man. A beneficial *falsehood* is preferable to a destructive truth.

## 228.

*Sea, Ocean.*

By *sea* is understood a large body of water, opposed to land, confined within certain bounds; by *ocean*, a much larger body, whose utmost verge is not particularly known. Thus we say the Baltic *sea*, the Mediterranean *sea*, the Adriatic *sea*; but the Western *ocean*, the Atlantic *ocean*, the Pacific *ocean*: so again the wide *sea*, but the vast *ocean*.

## 229.

*Social, Sociable.*

Of these two words, that of *social* relates more to a christian-like disposition; that of *sociable* more to a familiar one.



'Tis goodness of heart that makes a man *social*; sweetness of temper that makes him *sociable*.

Humanity, benevolence, beneficence, friendship, etc., are the *social* virtues; good-nature, good-humour, condescension, etc., are the qualities that render *sociable*.

## 230.

*Luxury, Voluptuousness.*

In the general sense of these words; *luxury* implies a giving one's self up to pleasure; *voluptuousness* an indulgence in the same to excess.

The *luxury* of a people is the forerunner of their ruin. The *voluptuous* man wallows in sensuality, and is void of the feelings of humanity.

Besides this distinction, there is one far more delicate and refined, and which requires some attention to be thoroughly conceived. Notwithstanding custom has always made use of the word *voluptuousness* in a bad sense, equally with that of *luxury*, it appears to me that it may sometimes be used with propriety in a good one. To comprehend this properly, it must first be considered that *luxury* implies gross corporal indulgence only; *volup-*



*uousness* mental as well as corporal. Thus ebriety, epicurism, venery, etc., are each a species of *luxury*; but we may be *voluptuous* even in things innocent in themselves, as in the rapturous enjoyment of a fine prospect, the studied delightfulness of a rural retreat.

In this sense, *lust* indulged to excess, is *luxury*; love indulged to excess, *voluptuousness*.

## 231.

*Sober, Temperate, Abstemious.*

A man may be *sober* and not *temperate*, *temperate* yet not *abstemious*.

In that sense in which these words are reputed synonymous, *sobriety* implies present freedom from the power of strong liquor; *temperance* signifies moderation in drinking; and by *abstemiousness* is understood a refraining from all sorts of liquor that may intoxicate.

Some men who have the character of being *sober*, very little deserve it; as their freedom from intoxication, is more owing to strength of constitution which resists the force of strong drink, than to the virtue of *temperance*. An *abstemious* person practises the virtue of self-denial, and by a rigid abstinence from all liquors that may hurt him, keeps his head clear and his constitution sound.



A *sober* man may drink much and not be affected with it. A *temperate* man drinks little. An *abstemious* man drinks not at all.

*Note.* By the word *drink* here is meant the use of strong drink.

## 232.

*Sharp, Sour, Acid.*

These words express different degrees of sourness; *sharp* implies sourness without astringency, or a small degree of sourness. Thus wine, beer, etc., grow frequently *sharp* by long keeping. *Sour* includes in its idea little or no acrimony; thus cyder, vinegar, verjuice, etc., are *sour* but palatable, made so for use. By *acid* is understood a corrosive *sour*, as the *acid* lemon, the *acid* vitriol, etc.

## 233.

*Unreasonable, Inconsistent, Absurd.*

The general idea of these three words, is incongruity; but that of *unreasonable* implies rather non-agreeableness to reason; that of *inconsistent*, contrariety of act or argument, where one part destroys the other; that of *absurd* seems to intimate both.



Nothing can be more *unreasonable* than requesting the services of another to his detriment; he who complies with such request, would act very *inconsistently*; and both would commit the grossest *absurdity*.

He who endeavours to raise his own name, by crushing that of another, acts *unreasonably*. He who would be thought a man of sense and learning, and strives to support that character by a contumelious contempt of others, acts *inconsistently*. He who is culpable in either of these particulars, acts *absurdly*.

## 234.

*Abstinence, Fast.*

*Abstinence* implies a forbearance from such food as is supposed to pamper the flesh; *fast*, a refraining from all sorts of food. Wednesdays and fridays are appointed by the church as days of *abstinence*; ash-wednesday and good-friday as *fast*-days.

## 235.

*Contiguous, Adjacent.*

By the word *contiguous*, is understood so situated as to touch; by *adjacent*, so lying as



having nothing of the same kind between. Thus one house or one room is *contiguous* to another; but we say an *adjacent* church, the *adjacent* village.

The true sense then of these words, is that *contiguous* implies actual contact, *adjacent* only hard by.

## 236.

*Benevolence, Beneficence.*

Of these two words, one is the intention; the other the act; *benevolence* being the desire of doing good, *beneficence* actual goodness.

A *benevolent* man delights in *beneficence*.

Providence has sufficiently evinced its love to mankind, by planting in our nature a *benevolent* disposition, and rewarding the effect of that disposition *beneficence*.

## 237.

*Acquainted, Familiar, Intimate.*

A slight or initial knowledge of any one, constitutes *acquaintance*. To be *familiar* requires an *acquaintance* of some standing. *Intimacy* supposes such an *acquaintance* as is supported by friendship.

These



These words then rise one upon the other by gradation; *intimacy* resulting from close *familiarity*, which proceeds from long *acquaintance*.

Those who are apt to be *familiar* on a slight *acquaintance*, will never acquire any degree of *intimacy*; as forwardness of that sort generally meets with the contempt of mankind.

238.

### *Pillar, Column.*

By the word *pillar*, is understood a supporter of some roof; by the word *column*, a particular kind of *pillar*, that which is round: thus every *column* is a *pillar*, tho' every *pillar* is not a *column*.

In most buildings, where the beauty of the architecture is studied, *columns* are generally insulated; whereas square *pillars* are for the most part set within a wall, shewing only a fourth or fifth part of their thickness.

239.

### *Servitude, Slavery.*

The state of a hired servant, is *servitude*; that of one mancipated, is *slavery*: the one



is voluntary, the other involuntary. *Servitude* is a kind of willing bondage, if the expression may be admitted; *slavery* is a yoke dreaded by all mankind.

*Servitude* is, in some measure, honourable; *slavery* generally contemptible.

All persons, strictly speaking, are in a state of reputable *servitude* with respect to one another; but *slavery* has been ever considered as derogatory to the character of man.

## 240.

*Amusement, Diversion.*

The general idea of these words, is innocent recreation; but that of *amusement* implies tranquil entertainment; that of *diversion*, tumultuous merriment.

Card-playing, concerts, plays, etc., are *amusements*; cricket, cudgel-playing, horse-races, etc., are *diversions*.

Some persons are so quietly inclined, as to find great *amusement* in reading; while others are of such a riotous disposition, as to imagine all *diversion* consists in uproar and confusion.



241.

*Satire, Lampoon.*

*Satire* is general, being a poem in which the folly and wickedness of the times, are severely censured, written with an intent to reform. *Lampoon* is a poem also, but personal, containing invective reflections against one person in particular, with a design only to vex.

A *satire* then is commendable; a *lampoon* scurrilous. The lash of *satire* has been often found more beneficial to a state than the scourge of power. The writer of a *lampoon* may be well compared to a bee, whose sting wounds but slightly, and whose malicious act is sure to be punished by the whole swarm.

242.

*Steeple, Spire, Tower.*

By these three words, is meant a high building raised above the main edifice; but that of *steeple* is more general, those of *spire* and *tower* more particular.

*Steeple* implies the turret of a church, be it of what form soever. By *spire* is understood a *steeple* rising taper to the top. By *tower* is implied a square *steeple*.



*Spire* and *tower*, then, are certain kinds of *steeple*s. The *steeple* of St. Bride's church, at London, is a *spire*; the *steeple* of St. Andrew's, a *tower*.

The words *steeple* and *spire* are never applied but to churches; the word *tower* is sometimes made use of, with respect to other large edifices.

In former times, palaces and gentlemen's seats were commonly built with *towers*; such as the *tower* at St. James's, at London, the *tower* at lord Rochfort's seat, at St. Osyth, Essex.

*Spires* are generally erected upon *towers*. Bells are usually hung in *towers*; weather-cocks commonly fixed on *spires*.

243.

### *Religion, Persuasion.*

The sense in which these words are held as synonymous, is that of a certain system of divine faith and worship. But that which *religion* implies, seems to be one more general and established; that which is understood by *persuasion*, more particular and vague.

By *persuasion*, then, is meant a deviation from some settled *religion*.



The divine systems of the church of England and of the church of Rome, are *religions*; those of a Presbyterian and a Lutheran, are *persuasions*.

244.

*Letter, Epistle.*

Custom has made the word *letter* of more general use than *epistle*: *letter* being quite familiar, *epistle* rather pedantic; but this is not the only observation I would make. *Letter* appears to me more proper, when the matter relates to private correspondence; *epistle*, when the business is public. Thus we say, *letters* of friendship, *letters* of business; but, if these *letters* relate to public matters, or appear in print, we may with elegance call them *epistles*; as Paul's *epistles*, Ovid's *epistles*, Melmoth's *epistles*.

245.

*Gold, Golden.*

The present age has made an innovation with respect to these two words, converting the substantive *gold* into an adjective, and altering the sense of *golden*, which in reality



implies made of *gold*, into that of *gilt*. In this corrupted sense, then, I am obliged to consider them; as such the word *gold* relates to the metal of which a thing is made, that of *golden* to the hue it bears. Thus we say a *gold* ring, a *gold* watch, a *gold* buckle; but the *golden* lion, the *golden* head, the *golden* lamp. That these ideas are often confused, is very evident; as we sometimes hear of a *golden* cup or a *golden* ewer. Should it be said, such a one stole a *golden* cup from the house, with the *golden* lamp; we must either imagine that both cup and lamp were of solid *gold*, or that they were only *gilt*.

## 246.

*Endeavour, Effort.*

*Endeavour* is labour directed to some certain end; *effort* is a laborious *endeavour*.

When we would accomplish a design, we use our *endeavours*; if we meet with any considerable and unexpected obstacles in the way, we apply our utmost *efforts*.

## 247.

*Mute, Silent.*

By *mute* is understood incapability of speech; by *silent*, a voluntary forbearance.



In eastern countries, nobles have *mute* attendants. *Silence* is a mark of wisdom.

A man had sometimes better be absolutely *mute* than inadvertently betray himself; as is frequently the case, by too great a volubility, and which *silence* only would prevent.

## 248.

*Beam, Rafter.*

Tho' the distinction of these words may be thought useless to the general reader, yet, to him it is more particularly serviceable; they being seldom, if ever, confused by the carpenter or builder. By *beam*, then, is meant the main piece of timber that supports the house; by *rafter*, the secondary timber which is let into the great *beam*: to make them better understood, *beams* are those timbers that girt the top of a building; *rafters*, those that support the tiling.

## 249.

*Room, Chamber, Apartment.*

With respect to the two first; *room* is a general expression; *chamber* a particular one. *Room* implies any divided part of a house; *chamber* is a *room* appropriated to sleep in.



By *apartment* is understood a set of *rooms* convenient to dwell in.

We say a spacious *room*, a snug *chamber*, a commodious *apartment*.

Some *chambers* are so contrived, as to conceal the bed, and make the *room* fit to entertain company. Many families of slender fortune, choose rather to live in elegant *apartments* than in indifferent houses.

## 250.

*House, Tenement.*

The present signification of these words, is that *house* means a dwelling distinct by itself; *tenement*, part of a house divided off, for the use of another family.

We say a spacious, magnificent *house*; a snug, pretty *tenement*.

Large *houses*, which the owners find difficult to set to one family, are frequently converted into small *tenements* and let out to many.

## 251.

*Lodging, Apartment.*

*Lodging* relates more to a set of rooms appropriated to a family, in some private house;



*apartment*, more to a convenient dwelling in some public edifice.

The first or second story of a house let out, is called a *lodging*; any particular range of rooms, in a large building, so allotted as to contain a number of families, one over another, is called an *apartment*: as the *apartments* in an hospital, the *apartments* in an inn of court, the *apartments* in a palace.

It is, in some respect, mean to live in a *lodging*; but persons of great fortune have dwelt with credit in *apartments*.

252.

### *Warmth, Fervency.*

Considering these words in a religious sense, that of *fervency* seems to rise upon *warmth*; *warmth* implying a flame of devotion in opposition to coolness; *fervency* great heat of mind, as opposed to coldness.

*Warmth* is, in some measure, necessary; it will make us punctual in the exercise of our duty, thro' a sense of gratitude and affection. *Fervency* has a dangerous tendency; it will, if not kept within due bounds, drive men into enthusiasm.

*Warmth* is the offspring of a good hearth; *fervency*, of a weak mind.



*Warmth* makes the hearth beat high in the cause of God. *Fervency* will carry us into a vain confidence of having some intercourse with the Deity.

253.

*Plenty, Abundance.*

By *plenty* is understood enough and some little to spare; by *abundance*, more than enough, or a considerable deal over.

He that wants but a yard of cloth, and possesses a yard and a quarter, has *plenty*. He that needs but one yard, and has several, may be said to have *abundance*.

A contented man will be satisfied, tho' he should fall short of *plenty*; but the covetous man is still grasping for more even though he enjoys *abundance*.

254.

*Surmise, Suspicion.*

*Surmise* is imagination in general, without certain knowledge. *Suspicion* is imagination of some ill, without proof.

*Surmise* is often used with respect to things good in themselves; *suspicion* never but with regard to things that are ill.



*Surmise* is an imperfect notion, or a kind of conjecture, rising in a great measure from curiosity; *suspicion* supposes a degree of fear and jealousy, concerning things not known.

We should never build an opinion upon bare *surmise*, which is at best but a sandy foundation. *Suspicion* is, in reality, its own tormentor; raising in the mind a thousand apprehensions, which is no easy matter afterwards to quell.

## 255.

*Sequel, Conclusion.*

*Sequel* is the succeeding part; *conclusion*, the close.

The *sequel* continues; the *conclusion* ends.

A story is unintelligible, without its *sequel*; but not so, without its *conclusion*; the *conclusion* being comprehended in few words, the *sequel* requiring many.

The *sequel*, in part, forms the story; the *conclusion* puts the finishing stroke to it.

Before we pass any judgment on what we hear, we should attend to the *sequel* and wait till the *conclusion*.



## 256.

*To Disperse, Scatter.*

The act of spreading abroad, is the general idea of these two words; but that of *disperse* seems to imply some sort of order and care; that of *scatter* means to throw about loosely and carelessly.

In order to sow a field, we *disperse* the seed in different places. He who *scatters* his wealth, without making a proper use of it, will one day come to want.

To *disperse* is always voluntary; to *scatter* is frequently involuntary.

When a family of children are come to years of maturity, they generally *disperse* themselves into various parts. It is almost impossible to carry a load of hay from one place to another, without *scattering* some of it.

## 257.

*New, Fresh, Recent.*

That which has not been used, is *new*; that which is not stale, is *fresh*; that which has just happened, is *recent*.

We say of cloaths, that they are *new*; of topics, that they are *fresh*; of actions, that they are *recent*.



A thought is *new* by the turn we give it, *fresh* by the sense it expresses, *recent* by the time of its production.

*New* things carry with them a creditable appearance. *Fresh* matters are food for tattlers. We are more affected with *recent* stories than with those of long date.

258.

*Expression, Word.*

These words have been treated of before, when that of *expression* was considered as implying a phrase of speech; but there being another sense in which it is used as synonymous with *word*, it may not be unnecessary to shew the difference between them; and as the distinction is very delicate, we must view it with attention.

*Expression*, then, represents the meaning; a *word* expresses the idea which we employ to form that meaning. It is in order to use the *expression* that the *word* is established. The first is natural, general, and universal among all men; the second is arbitrary, and different according to the varied custom of the people. The YES and the NO are always, and in all places, the same *expressions*; that is, they carry the same meaning; but that mean-



ing is not expressed by the same *words*, in all languages and on all occasions.

We have the gift of *expression*, and the knowledge of *words*: we give a turn and justness to the one; we choose and range the others.

The production of sense and formation of a proposition, are what we expect from an *expression*; but a *word* is commonly of no other value than to make a part of that sense or of that proposition. Thus *expressions* differ among themselves, according to the difference of the senses they bear; and *words* differ among themselves, either by the simple articulation of the voice, or by the different ideas they convey. A *word* is no otherwise bad, than by its not being in use in the polite world.

A variety of *expressions* proceeds not always from the fertility and extent of the mind. An abundance of *words* enriches not the language, unless those *words* convey an abundance of ideas.

259.

*Not*, *No*.

*Not* barely expresses the negation; *no* strengthens and seems to affirm it. The first



often denies the thing in part only, or with limitation; the second denies it always, absolutely, wholly, and without reserve. Thus we say: he has *not* money, he has *not* patience, meaning he is *not* overburthened with either; but when we say, he has *no* money, he has *no* patience, we would be understood to say he has none at all.

It is on account of this limitation, that the word *not* is generally used in company with those words that mark, either the degree of quality or quantity, such as MUCH, VERY, ONE, and the like.

There is *not* commonly *much* money to be found in the possession of men of letters. The major part of those who frequent divine service, are *not very* devout. It often happens that he who has *not one* single penny in his pocket, is much happier than many rich men.

## 260.

### *Great, Sublime.*

These words here are considered in no other sense than as they relate to language; in which, that of *great* seems to me to have more relation to the learning, or the nature of the subjects we treat of; and that of *sublime*, more to the spirit and manner in which we treat them.



Locke, on Human Understanding, is a very *great* work; Milton's Paradise Lost, is a very *sublime* one.

*Great*, or scientific pieces, are often starched, and discover the labour of the author; but *sublime* pieces, tho' composed with a great deal of art, seem always natural.

Studied words, known only to the learned, joined to profound and metaphysical reasonings, form the *great* or elevated stile; expressions equally just and brilliant, joined to beautiful thoughts, finely and nobly turned, constitute the *sublime*.

It is not possible for every work to be *great*; but it may be *sublime*; *sublime* works, however, are more rare than *great* ones.

## 261.

To *Excell*, be *Excellent*.

To *excell* supposes a comparison, is being superior to all of the like kind, excludes equals, and is applied to all sorts of objects. To *be excellent* is being in the highest degree, without any sort of comparison; it admits of equals, and agrees best with things of taste. Thus we say that Titian *excelled* in colouring, Michael Angelo in design, and that Garrick is an *excellent* actor.

Per.



Persons who *excell* in any particular art, gain a name. The more *excellent* the meats, the more dangerous the feasting.

## 262.

*Lazy, Indolent.*

A *lazy* man never goes through with an undertaking. An *indolent* man will undertake nothing. The first wants courage and resolution; he stops, he turns, he fears, and changes presently. The second wants will and emulation; one cannot animate or make him sensible.

The *lazy* man is a burthen to society. The *indolent* man is an enemy to himself.

## 263.

*To Name, Call.*

As much as these words differ in their meaning, they are nevertheless used frequently to express the same idea; the absurdity of which is gross. We *name*, to distinguish in conversation; we *call*, as for help when wanted.

The Lord *called* every living creature before Adam, and he *named* them.



It is not proper to *name* all things by their names, nor *call* all sorts of people to our assistance.

264.

*Quality, Talent.*

*Qualities* form the character of persons; *talents* are their ornament. The first render them either good or bad, and have a great influence over their morals. The second make them useful or entertaining, and go a great way towards making them esteemed.

We may use the word *quality*, either in a good or bad sense; but we cannot take that of *talent* in any other than a good one.

Man is a mixture of good and bad *qualities*, sometimes so strange as to possess the extremes of each. There are persons possessed of such *talents*, as make themselves admired, and yet give some pain to others who would be witnesses of them; but, in this case, I should think it more eligible to endure the caprice of the entertaining than the disagreeableness of the tiresome.

The *qualities* of the heart are more essential; those of the mind, more brilliant. *Talents* which are of use in necessity, are more necessary; those which conduce to entertainment, are best rewarded.



Our *qualities* render us, either beloved or despised. Our *talents* make our company coveted.

Excellent *qualities*, joined to rare *talents*, constitute great worth.

## 265.

To *Extol*, *Praise*.

We *extol* a person to procure him the esteem of others, or raise his reputation; we *praise* him to testify the esteem we have for him, or to applaud him.

To *extol* is to say a great deal in the favour of others, and ascribe to them great qualities, whether they possess them or not. To *praise* is to approve with a kind of admiration whatever they say or do, whether they deserve it or no.

We *extol* the abilities of a man; we *praise* his conduct.

The word *extol* supposes that the person of whom we speak, and the person to whom we speak, are different; which the word *praise* does not.

Quacks never fail to *extol* themselves; they promise always more than they can perform, and pride themselves in an imaginary esteem. Conceited persons frequently *praise*



themselves, and are generally well satisfied with that *praise*.

It is far more ridiculous, in my opinion, for a man to *praise* himself than *extol* himself: for we *extol* ourselves, through a desire of having the esteem of others, which is a vanity one may look over; but when we are guilty of self-*praise*, it is done through the great esteem we have for ourselves, which is a pride insufferable.

## 266.

*Darkness, Obscurity.*

*Darkness* seems to signify something real in opposition to light. *Obscurity* is a mere privation of brightness.

We say often of *darkness*, that it is thick; of *obscurity*, that it is great.

Considering them in a figurative sense, *darkness* implies a state of life in which we are shut up from the world; as the state of a hermit, the state of a recluse. By *obscurity* is understood a state of retirement, or a state unnoticed; as when we retreat into the country, far from the observation of the public eye.

He who lives in a state of *darkness*, is useless to society, and dead, as it were, to mankind. He who lives in a state of *obscur-*



*city*, enjoys a serenity unknown to him, who revels in the open world.

267.

*To Feel, Handle.*

We *feel* lightly; we *handle* with the full hand.

We *feel* a column to know whether it be made of marble or wood. We *handle* stuff to know what strength it has, or what body it is of.

It often happens that a thing, though disagreeable to the eye, shall be agreeable to *feel*. There is no pleasure in *handling* any thing that is rough.

268.

*Translation, Version.*

*Translation* relates to the turning into modern language; *version*, into ancient. Thus, the English Bible is a *translation*; but the Latin, Greek, Arabic and Syriac Bibles, are *versions*.

*Translations*, to be perfectly good, should be neither more or less ornamented than the originals. The ancient *versions* of scripture



have acquired almost as much authority as the Hebrew text.

A new *translation* of Virgil and Horace would still please, notwithstanding the many that have appeared. The time, when the *version* of the Septuagint was made, is unknown.

## 269.

*Vile, Bad.*

Although the first of these words is not in very general use, with respect to the sense in which I would here consider it, yet it is not so entirely disused, but that I may characterise it, without fear of impropriety. As to the second word, it is not here taken in all its significations, but in that only in which it is used as synonymous with the first.

Uselessness and little or no value make a thing *vile*. Defect and loss of merit, render it *bad*. Thence it is we say, in a mystic sense, that we are *vile* creatures; intimating that we are nothing with respect to God, or that he does not stand in need of our services; and that we say he is a *bad* christian, who is void of faith, or who has, through sin, lost the grace of baptism.



He is a *vile* subject who is fit for nothing, or who cannot be of any service to the community. He is a *bad* subject, who will not attempt to do good, but gives way to every vicious inclination.

A *vile* man is contemptible, and becomes the outcast of the world. A *bad* man is condemnable, and draws upon himself the hatred of every honest person.

In speaking of useful things, as stuffs, linen, and the like, the word *vile* rises upon that of *bad*. That which has been much used, but will still serve upon an occasion, is *bad*; that which cannot be used any more, or that we cannot *use* with credit, is *vile*.

*Bad* cloaths are not always a mark of poverty. There is sometimes more pride under a covering of *vile* rags, than under that of gold and purple.

## 270.

*Matter, Subject.*

*Matter* is that which we use in the work; *subject* is that on which we work.

The *matter* of a discourse consists in the words, in the phrases and in the thoughts; the *subject* is that which we explain by those words, those phrases and those thoughts.



The reasonings, the passages of holy writ, the characters of passions and the maxims of morality, are the *matter* of sermons; the mysteries of faith, and the precepts of the gospel, ought to be the *subject*.

271.

*To Mask, Disguise.*

In order to *mask*, it is necessary to cover the face with a false visage; but to *disguise*, it is sufficient to change the common appearance.

We *mask* ourselves to go to a ball. We *disguise* ourselves to bring about an intrigue.

272.

*View, Prospect.*

The sight of something distant, is the general idea of these words; but that of *view* seems, in my opinion, to imply a sight more extensive than that of *prospect*. Thus we say, a little or confined *prospect*; but a long or extended *view*.

Besides, there seems to be less variety in a *view* than in a *prospect*. Thus we say, the pleasing *prospect* of the neighbouring villages. The fine *view* of a distant mountain.



273.

*Hovel, Shed.*

A *hovel* is a small place indifferently run up, with mud walls, in order to preserve things from the weather. A *shed* is a supported roof only; a place covered overhead, but open on the sides, generally erected as a dry standing-place for carts or other things.

*Hovels* are seldom seen but in country places; *sheds*, frequently in towns.

The poor, in many parts of the kingdom, are reduced to the necessity of dwelling in huts, very little better than *hovels*. Happy is the traveller, in bad weather, to take shelter even under a *shed*.

274.

*Oval, Oblong.*

By *oval* we mean that which is regularly so; by *oblong*, that which resembles the longitudinal section of an egg, whether regular or not.

Tables are frequently made *oblong*, tho' not exactly *oval*.

We may say with propriety that an *oval* is *oblong*; though custom will not admit us to invert the expression.



## 275.

*Mist, Fog.*

By *mist* is understood a thin cloud, hanging very low, or rain so extremely small as not to be perceived in drops. By *fog* is implied a moist vapour, near the surface of the land, or water so dense, as to obscure the sight.

The *mist* falls; the *fog* rises.

A *mist* prevents our seeing things at some distance; a *fog*, those immediately before us.

Some days are so extremely *misty*, as to obstruct prospects; others, so very *foggy*, as to be unhealthy, and mislead the traveller in his way.

## 276.

*Genteel, Elegant.*

*Genteel* implies something above the common run. *Elegant* means beautiful without grandeur.

*Genteel* carries with it the idea of something reputable; *elegant*, of something tasty.

By a house *genteely* furnished, is understood a house containing every necessary, good and creditable; by *elegantly* furnished, is meant *genteely* and in such a manner as to please without elevation.



*Genteel* relates more to the neatness and goodness of the furniture; *elegant*, more to the disposition of it.

A man's notions are discovered in the *genteelness* of his house; his taste, in the *elegance*.

## 277.

To *Beat*, *Strike*.

In order to *beat*, we must redouble the blows; but to *strike*, we need give only one.

We are never *beaten* without being *struck*; but we are often *struck* without being *beat*.

We never *beat* but with design; we often *strike* by accident.

Wise men have said that the rod should be always on the back of children; those therefore who have the bringing of them up, should never think differently. However we are to interpret these words no otherwise than alluding to fear, not imagining that we are to be constantly *beating* them; for nothing is more opposite to good education, than the example of violent conduct and severe discipline. The preceptor who *strikes* his pupil, does it oftener through hastiness of temper than design of correction.



## 278.

*Coward, Poltron.*

The *coward* will fire up, upon the least offence, but proceed no farther. The *poltron* is so meanly spirited, as through want of courage to take every insult calmly.

The *coward* draws back; the *poltron* dares not advance.

*Cowards*, they say, will fight when desperate. We must not depend on the succour of a *poltron*.

## 279.

*To Think, Study, Muse.*

We *think* quietly and orderly, to be thoroughly acquainted with our object. We *study* with inquietude and without order, to attain our wishes. We *muse* deeply, to pass away the time agreeably.

The philosopher *thinks* on the arrangement of his system. A person in difficulty, *studies* for expedients how to get out of it. The solitary lover *muses* on his mistress.

I have often remarked that obscure things frequently appear clear to those who know not how to *think* properly; they comprehend, but are not able to explain. It is an act of



prudence, to *study* to avert such evils as threaten us. The pleasure of *musings* is perhaps most agreeable, but less useful.

## 280.

*Sign, Signal.*

The *sign* makes known, and is sometimes natural. The *signal* gives notice, and is always arbitrary. The appearances of the face are commonly the *signs* of what passes in the heart. The hoisting of a flag in one ship, is a *signal* to another.

We make ourselves understood, by the deaf, by *signs*. The readiest way of making persons understand us, at a distance, is by *signals*.

## 281.

*Only, Alone.*

When, speaking of a thing, we make use of the word *only*, we mean there is no other of the same kind; when that of *alone*, that it is not accompanied with any other.

A child that has neither brother or sister, is an *only* child. A person when by himself, is said to be *alone*.



That thing must be very rare, of which we can find *only* one. Nothing is more tiresome than to be always *alone*.

282.

*Love, Gallantry.*

As different as these words may appear, they have nevertheless been, and are still frequently used as synonymous, when intended to imply courtship. It may not be then unnecessary to point out their peculiar ideas.

*Love* is more sanguine than *gallantry*, having for its object the person whom we are studious to please, through a view of possessing, and whom we love as much on her account as our own: it takes possession of the heart, suddenly, and owes its birth to a certain something which enchains the sentiments, and draws the esteem, without any examination or information. *Gallantry* is more sensual than *love*, having for its object the sex; we enter into intrigues, in hopes of enjoying it, and love more on our own account than on that of our mistress. It acts upon the senses much more than upon the heart, and is more owing to constitution and complexion than to the force of beauty.



The *one* has a power of making those persons agreeable in our eyes, who study to please the object of our love, provided they in no respect raise our jealousy. The *other* engages us to keep an eye upon all those who are capable, either of forwarding or hurting our designs, and to watch them, as we would a rival, taking every advantage within our reach.

The *first* leaves us not the liberty of choice; it commands, in the beginning, as a master, and reigns afterwards as a tyrant, till we are accustomed to its chains by length of time, or till they are broken by the efforts of powerful reason, or the caprice of continued vexation. The *second* suffers sometimes another passion to get before it; reason and interest often hold the bridle, and make it give way to our situation and affairs.

*Love* attaches us solely to one person, and delivers up our heart without reserve, so as to engage it wholly, and make every other object, of what beauty or merit soever, indifferent to us. *Gallantry* rivets us generally to all persons who are either beautiful or agreeable, and unites us to those who make the least returns to our eagerness and desire; in such a manner, however, as leaves us no liking for others.



It appears to me that *love* delights in difficulties; so far from being weakened by obstacles, they generally increase it, and we make it one of our most serious engagements. As for *gallantry*, it banishes formality, is less accustomed to difficulty, and is often entered into merely for amusement. It is for this reason we observe more spirit of *gallantry* in men than *love*; for it is rare to find a first *love* followed by a second, and I doubt whether ever it can be said by a third. But *gallantries* are sometimes without number, and succeed each other, till that age arrives, when their source is dried up.

There is always honesty in *love*; but it is troublesome and capricious: we consider it now - a - days as a distemper or as a weakness of mind. In *gallantry*, there is a degree of knavery; but it is free and good-humoured, and is become the taste of the age.

*Love* designs on the imagination the flattering idea of eternal happiness, in the entire and constant possession of the object we *love*. *Gallantry* fails not to paint there the agreeable image of a singular pleasure, in the enjoyment of the object we pursue; but neither the one nor the other copies after nature: experience shewing us that their colours, however agreeable, are equally deceitful. All the difference we find, is that *love* being more serious,  
the



the unfaithfulness of its pencil, gives greater offence; and the recollection of the pain it has given, in seeing it so ill rewarded, creates our disgust; whereas *gallantry* being more wanton, we are less sensible of the fallacy of its colouring, and the vain notions we have of being arrived at the end of its designs, reconcile any disappointments we may have met with.

In *love*, it is the heart which principally tastes the pleasure; the mind making itself a slave, without any regard; and the satisfaction of the senses, contributing less to the sweet enjoyment, than a certain contentedness of soul, which produces the charming idea of being in the possession of what we love, and receiving the most sensible proofs of a tender return. In *gallantry*, the heart is less affected with the object; the mind being more free to indulge itself, and the senses more attentive to their own satisfaction, partake the pleasure with greater equality; voluptuousness contributing more to its enjoyment than the delicacy of sentiments.

When we are too much tormented by the caprices of *love*, we endeavour to disentangle ourselves, and becomes indifferent. When we are too fatigued by the exercises of *gallantry*, we take a resolution to desist, and become sober.



Excess makes *love* degenerate into jealousy, and *gallantry* into libertinism. In the first case, we are subject to trouble of mind; in the second, we are in danger of destroying our health.

Upon the whole, *love* is generally justifiable; *gallantry*, always blameable.

## 283.

To *Lower*, *Let down*.

We make use of the word *lower* with respect to diminishing the height of things, or to certain motions of a body: we *lower* a beam; we *lower* the sails of a ship; we *lower* a building; we *lower* the eyes, the head. We use the expression *let down*, with regard to things made to cover others, and which being lifted up, leave them uncovered: we *let down* the lid of a trunk; we *let down* the eyelids; we *let down* the lappets or the gown.

The contrary of to *lower*, is to raise; that of to *let down*, is to lift up.

To *lower* is in use in the neuter sense; to *let down* is not.

Rivers *lower* in the summer. Tall persons are obliged to *lower* their heads, when they pass through small door - ways. It is dangerous to *let ourselves down*, as advantages are



frequently taken of it. It is not a prince's *letting himself down* even to familiarity, that acquires him the reputation of being good; but the mildness and equity of his government.

## 284.

*Plant, Herb.*

A *plant* is any vegetable production arising from seed; but seems confined to such as are not very large. Thus, saplings are the largest that should be called *plants*. *Herbs* are those *plants* whose stalks are soft, and have no woody substance in them, such as grass, hemlock, etc.

The knowledge of *plants*, is both useful and entertaining. There are many medicinal qualities in *herbs*.

## 285.

*To Grow, Increase.*

Things *grow* by the nourishment they receive; they *increase* by the addition that is made to them of the same kind. Corn *grows*; the harvest *increases*.



The better we manure the land, the faster the trees *grow*, and the more our revenues *increase*.

The word *grow* signifies only the augmentation, independant of that wich occasions it. The word *increase* gives us to understand that this augmentation is caused by a fresh quantity which casually joins it. Thus to say that the river *grows* larger, is to say only that the water is risen, without expressing that it is become so by the arrival of an additional quantity of water; but to say that the river is *increased*, is to say that it is swelled by a fresh quantity of water. This distinction is extremely delicate: it is for this reason, therefore, that we make use of the words *grow* and *increase* indifferently, on many occasions, where that delicacy of choice is of no great importance, as in the example I have mentioned; for we may say, with equal propriety, that a river either *grows* larger or *increases*, although each of these words has its particular idea. But there are other occasions, where it is proper, and sometimes even necessary to pay a regard to the peculiar idea, and make some kind of choice between these terms, according to the strength of meaning we would give our thoughts: for example, when we would be understood to say, speaking of the passions, that they are in our nature, and that the nou-



ishment we take to support life, at the same time, gives strength to them, the use of the word *grow* would be elegant. Otherwise, we might employ that of *increase*, with respect either to the passion or the talents of the mind.

The passions, in general, receive birth and *grow* with the man; but there are some which exist but for a time, and which after having *increased* to a certain age, diminish and disappear with the powers of nature. There are others which last the whole life, and which are always *increasing*, so as to be stronger in old age than in youth.

Love which forms itself in infancy, *grows* with age. True courage never brags; it *increases* at the sight of danger. Ambition *grows* proportionably as our wealth *increases*.

It is easy to see, through all these examples, that one of these words will agree in some places, in which the other will not; for what person is so little delicate in expressing himself, as not to perceive by his natural taste, if not on reflexion, that there is more propriety in saying, ambition *grows* proportionably as our wealth *increases*, than to say ambition *increases* proportionably as our wealth *grows*. If it is not difficult to perceive this delicacy, it is to explain the reason of it: to do this, I must express myself a little metaphysically,



and have recourse to such ideas as may enable me to explain it: these ideas, however, shall be no other than the proper ones. Since wealth consists in many different things, which unite themselves in the possession of one single person, the word *increase*, which, as I have said before, denotes the addition of a fresh quantity, agrees better with it than that of *grow*, which precisely marks the augmentation of one single thing, caused by some sort of nourishment. For this same reason, the word *grow* agrees best with ambition, it being a single passion to which wealth serves as a kind of nutriment to support it, and make it act with more force and ardour.

Corporeal things *grow* by an inward and mechanical addition, which is in effect their proper and real nutriment; they *increase* by the bare outward addition of a fresh quantity of the same matter. Spiritual things *grow* by a kind of nourishment, considered in a figurative sense; they *increase* by the addition of degrees they bear.

An egg does not begin to *grow*, in the ovaria, till it teems, that is, till fruitfulness has made it fit to receive nourishment; nor does it leave the body, till its bulk is sufficiently *increased* to cause an alteration in the membrane that encloses it.



Our pride *grows* in proportion, as we exalt ourselves; and *increases* sometimes till we become contemptible in the eyes of the world.

286.

To Rise, Get up.

To change our posture from recumbent, to erect, is the true meaning of the verb to *rise*; whereas to *get up* implies rather to climb. Thus we *rise* from the ground; we *rise* from our bed; we *rise* from our seat. We *get up* stairs; we *get up* a ladder.

287.

Copy, Model.

The sense in which these words are reputed synonymous, does not instantly present itself to the reader. The first glance of the eye, that shews us a *copy* made after an original work, and a *model* made as the original of a work, throws them so far distant from each other, as not to admit the least similitude; but a second reflection will make us sensible that custom has used these two words under one common idea, on many occasions, and that, to denote equally the original after which a

Q 4



---

work is made, and the work made after the original; *copy* having been understood, as well as *model*, to mean the first work by which we form the second; and *model*, as well as *copy*, the second work formed after the first. Thus, then, they have been considered as, in a manner, doubly synonymous; but they have each their peculiar ideas, as follow.

In the first sense, *copy* should be never used but with respect to the manuscript of an author, upon which the printer works. *Model* may be used on every other occasion, as well with respect to morality as the arts.

A proof sheet is not often very incorrect, unless the *copy* is so. Booksellers, who often refuse to purchase excellent *copies*, frequently buy bad ones at too great a price. There is no perfect *model* of virtue. I should imagine that the arts and sciences would gain more ground, if artists and authors would pursue more their own genius than imitate the *models* they meet with.

In the second sense, *copy* is used for painting; *model*, for relief. A *copy* ought to be faithful; a *model*, just. The second of these words seems to suppose a greater resemblance than the first.

Some *copies* are so extremely well performed, as to be little inferior to the originals. *Models* of antiquity are frequently more expressive than modern originals.



288.

*Precision, Abstraction.*

The common idea of these two words, is that of a separation made by the force of the mind, in the consideration of objects; but, difficult as it is to find out their peculiar ideas, and determine their respective characteristics, I have attempted it in the best manner I am able.

*Precision*, then, separates things distinct in themselves, in order to prevent the confusion which arises from a jumble of ideas. *Abstraction*, if I may use the expression, separates things that are in themselves inseparable, in order to consider them apart, independent one of another. The first is the effect of the justness and clearness of the understanding which prevents our adding any thing that is useless or foreign to the subject we treat of; consequently, it will agree in every circumstance either with respect to affairs or sciences. The second is the effort of a metaphysical mind which removes from the point of view all that we would detach from the subject; it in some respect mutilates, but sometimes contributes to the discovery of truth and sometimes draws it into error. We may however use it, but with care.



It appears to me that *precision* is more applicable to things which may not only be considered apart, but may be conceived to be one without the other, such as, for example, alms and charity; and *abstraction* more particularly to things which may indeed be considered apart, but which cannot be conceived to be one without the other, as body and size. Thus, the design of *precision*, is to prevent a wandering from the subject, removing, for that purpose, all that is foreign to it; and that of *abstraction*, to obviate our entering into the utmost extent of it, considering only one part, without any regard to the other.

There is no science more certain or more clear than that of geometry; it making very exact *precisions*. There are however certain metaphysical *abstractions* blended with it, which make geometricians fall into errors equally with others; not indeed when size and quantity are in question, but with respect to physics.

Our ideas cannot be too *precise*; but it is sometimes dangerous to have them too *abstracted*. The first is the surer way of arriving at the truth, in science, and our aim, in affairs; whereas the second, often, puts us farther from both.

*Precision* is the gift of nature, receiving its birth with the mind; those who are endow-



ed with it, are excellently qualified for conversation: we listen to them with pleasure, because they listen to us in return; they understand what is said to them, equally, as they make themselves understood.

*Abstraction* is the fruit of study, produced by profound application; those who are familiar with it, talk of common things, sometimes, with too great refinement: simple and natural subjects are, in their conversation, very difficult to comprehend, in the manner they speak of them.

*Precise* ideas embellish common language, and make it, in my opinion, sublime. *Abstracted* ideas are very tiresome; they seem to me to be of little use, except in the schools, or in certain learned debates.

We express by *precise* ideas, the most simple and most sensible truths; but we cannot prove them, otherwise than by ideas very *abstracted*.

## 289.

### *Justness, Precision.*

*Justness* prevents our running into errors; *precision* removes every thing that is useless.

The *precision* of discourse is a common mark of the *justness* of the mind.



*Astronomer, Astrologer.*

The *astronomer* is thoroughly acquainted with the course and motion of the celestial bodies; the *astrologer* reasons upon their influence. The first observes the state of the heavens, marks the order of time, the eclipses and revolutions which arise from laws established by the first spring of nature, in that immense number of spheres of which the universe consists, and hardly ever errs in his calculations. The second foretels events, casts nativities, prognosticates rain, cold, heat, and all the variations of the weather; but seldom, if ever, calculates to any purpose. The one explains what he knows, and merits the esteem of the learned; the other vends his imaginations, and seeks the administration of the vulgar.

We apply ourselves to *astronomy*, through a desire of knowledge. We dive into *astrology*, from disquietude about events to come.

The generality of people look upon *astronomy* as a science of mere curiosity and of little utility; not reflecting that its object is the arrangement of seasons, the regulation of time, and the various motions of the heavenly bodies; all which is of great service to agriculture, to the proper ordering of every thing,



in civil and political life, and is the necessary groundwork of geography and the art of navigation. But when, on such reflections, they come to know that, without this science, history and chronology would be nothing but confusion, perpetually contradicting each other, on account of the different manner in which different nations regulate their days and years, they would pay that respect to *astronomy* and its professors, as their merit deserves. *Astrology* is at present much less in vogue than it was formerly; either because men are grown less credulous, that the love of truth is more the taste of the learned part of mankind, than the desire of dazzling or imposing upon the world; or because the brilliancy of reputation does not, in this age, depend so much upon the number of fools we make, as upon the approbation of the discerning and the wise.

291.

*Attachment, Passion, Devotion.*

Although the word *attachment* may sometimes be used with respect to things bad in themselves, it is however applied with more propriety, when an honest or moderate passion is in question, than either of the two others: as, for example, we are *attached* to our duty, to our friends, to our families, and



to virtuous women whom we esteem. That of *passion* is more applicable with respect to things less approved, or when they are carried to excess; thus, men are said to have a *passion* for gaming, for women, etc. As to the word *devotion*, though I have ranked it here as most agreeable to the other two substantives, the idea it is supposed to convey, is best comprehended by the preterite of the verb *devote*; the substantive *devotion* being very rarely used in this sense: by it, then, is understood an implicit obedience, or a perfect disposition to conform in every thing. Thus we say, a man is *devoted* to his prince, to his master, to his benefactor, to a lady who has acquired an absolute empire over him.

*Attachment* is strong; *passion* is violent; *devotion* has no reserve.

The first unites us to what we love; the second, to what we thirst after; and the third makes us submit to the will of those we are desirous of serving.

The manners of the present age have banished from the laws of friendship, all *attachment* contrary to interest. We dare not confess a *passion* for any thing, through fear of censure. We often observe that those persons who *devote* themselves to others, in expectation of future advantage, are frequently disappointed.



Life would not be agreeable, without some attachment. A passion for any one thing, generally gives as much pain as pleasure. It is difficult to please the great, without devoting ourselves entirely to their will,

292.

*In love; Lover.*

It is sufficient to regard with passionate affection, in order to be said, with propriety, that we are *in love*; but we must testify that affection, in order to be called a *lover*.

We become *in love* with a woman whose beauty affects the heart; we become her *lover*, by waiting on her.

Variety of tender sentiments, crowd into the breast of a man *in love*. Passionate airs appear with caution in the behaviour of a *lover*.

We are often very much *in love*, without daring to appear a *lover*. We frequently declare ourselves a *lover*, without ever being *in love*.

It is always the passion that constitutes our being *in love*, of which the possession of the object is the only end we propose. Reason and interest may form the *lover*, of whom an honest establishment, or some particular advantage, is the chief aim or tendency.



It is very rare to be *in love* with two persons at the same time; there is none, that I ever heard of, except Phillis of Siro, who was so much *in love* with two men, that she could not give the preference to either one or the other. But it is not very rare to find a man, at the same time, the *lover* of many mistresses, which he continues to be frequently to the very hour of marriage. We may also be *in love* with one person, and the *lover* of another. I speak of that case, where interest engages us to the one, whilst we sigh in secret for her, whom it is not convenient for us to marry.

Assiduity finds opportunity to favour the designs of a man *in love*. Riches give the *lover* a great advantage over his rivals.

## 293.

*Absent, Inattentive.*

These two words equally express want of attention; but with this difference, that it is our own inward ideas, occupying us so fully as to prevent our attention to any other thing that offers, which renders us *absent*; whereas 'tis some fresh outward object, attracting our attention, in such a manner as to turn it from what we at first gave it to, or from what we ought to give it to, that makes us *inattentive*.

When



When these faults are become habitual, they are very inconvenient in our commerce with the world.

We are *absent*, when we think not of any present object, or any thing that is said to us. We are *inattentive*, when we pay more regard to any other object than to that which is proposed to us, or when we listen to any other conversation than to what is addressed to us.

Very studious persons, and those who have great affairs upon their hands, or are endued with strong passions, are more apt to be *absent* than others; their internal ideas and designs quite engrossing them. Young people are the most apt to be *inattentive*; a mere nothing being sufficient to amuse and divert their attention.

Our *absence* of mind is owing to thoughtfulness; our *inattention*, to curiosity.

The mind of an *absent* man, is never where he himself is. Nothing round him makes the least impression on him; he is often at Athens or Rome, in the midst of London or Paris; and frequently muses upon politics or geometry, while the conversation perhaps runs upon love or gallantry. The mind of an *inattentive* man, is always present with him; is caught by every thing, he either sees or hears; he quits his attention to one thing, in order that he may attend to another; listening



to all that is said, both on the right and left, he frequently understands not thoroughly, or comprehends but in part, which makes him liable to take things sometimes in a quite opposite sense to what they are meant.

The *absent* man cares little for conversation; the *inattentive* man loses the fruit of it. When we are in company with the former, we had best give ourselves up to silent meditation; when, with the latter, we had better wait for their attention, till every other object is out of their way.

A new passion, if strong, seldom fails to render us *absent*. We can scarce help being *inattentive*, when listening to a tiresome story, or when we hear, on the other side, something more interesting.

## 294.

**To Conduct, Guide, Lead.**

The two first of these words, suppose a superiority of light, which the last does not; but, on the other hand, the last carries in its idea, a degree of credit and ascendancy, entirely foreign to the other two.

We *conduct* and *guide* those who know not the way; we *lead* those who cannot or care not to go by themselves.



In the literal sense, it is, properly speaking, the head that *conducts*, the eye that *guides*, and the hand that *leads*.

We *conduct* an affair; we *guide* a traveller; we *lead* an infant.

It requires understanding to *conduct* in business. Politeness should be our *guide* in all proceedings. Taste should *lead* the way in pleasures.

We are *conducted*, step by step, that we may do exactly what is necessary. We are *guided* in roads, to prevent our losing the way. We are *lead* to the knowledge of people, in order to procure their acquaintance.

Wise men do not *conduct* themselves by the light of others, so much as by their own. An attentive perusal of the gospel, is sufficient to *guide* us in the way of salvation. It is great weakness to suffer ourselves to be *lead*, in all our actions, by the will of another; sensible persons will indeed consult a friend in matters of doubt, but they make their determinations themselves.

295.

To *Fortify*, Garrison.

We *fortify* a town, in strengthening it against attacks, by walls and works. We gar-

R c



*rison* it, by placing soldiers in it to defend it.

We are said to *fortify* strongly; to *garrison* largely.

A town without a soldier or any one inhabitant, may be *fortified*, but cannot be *garrisoned*.

Some *fortified* places require a greater number of men to *garrison* them than others.

## 296.

*Entire, Complete.*

A thing is *entire*, when it is neither mutilated, broken or divided, but when all its parts are together as they ought to be. It is *complete*, when it wants nothing, but has every thing that is necessary.

The first of these words relates more to that totality of parts which constitutes the whole of a thing; the second, more to that totality which contributes to its accidental perfection.

Small families, in the country, occupy *entire* houses; but, in London, they have scarcely *complete* apartments.



297.

*Disgraceful, Scandalous.*

Both these words express the effect of those actions that hurt the reputation of those who commit them; with this difference, that a *disgraceful* action is an obstacle to glory, loses us the esteem, and draws on us the contempt of the honest; whereas a *scandalous* action is a shameful blot in our life, destroys our honour, and draws on us the hatred of the just.

He who has the folly or the misfortune to do any thing *disgraceful*, should be very careful not to give himself any unbecoming airs. When we have been guilty of any thing *scandalous*, the best thing we can do, is to hide ourselves entirely from the eyes of the world.

Nothing is more *disgraceful* to men, than meanness of spirit; nor any thing more so to women, than gallantry carried to excess. Nothing is more *scandalous* to all sorts of people, than to be punished, according to the sentence of public justice.



*Reserved, Modest.*

The advantage of these two qualities, is confined to the person who possesses them; they contribute to his perfection, and are nothing to others but an object of speculation, which merits their approbation, but is sometimes injurious to their satisfaction.

We are *reserved* in our words and actions. Taking too great a liberty, is the fault in opposition; when that liberty is carried to excess, and we are in no respect *reserved*, it becomes impudence. We are *modest* in our desires, in our gestures, and in our dress. There are three kinds of *modesty*, those of the heart, the mind and the body; but their opposite vices are not all expressed by the word *immodesty*, which denotes only that which regards the body, proceeding from the indecency of gestures and cloaths. That vanity, which we assume in giving ourselves bold and unbecoming airs, is the vice in opposition to *modesty* of mind; that which is contrary to *modesty* of heart, is immoderate ambition, which makes us covet all that comes in our way, and all that we can possibly attain.

*Reservedness* is good at all times; but it is absolutely necessary in public and in company with our superiors; any liberty they may seem



to wink at, giving some degree of offence: for they reserve to themselves a certain title to respect, the failure of which they consider as an unpardonable fault. *Modesty* is an ornament to persons who have some pretence for carrying their head higher than others, and to those who are possessed of some known and distinguished merit; but to all other persons, it is an indispensable virtue, and a quality without which they cannot appear becoming, or avoid ridicule.

## 299.

*Ashamed, Bashful.*

It is the reproach of conscience, that makes us *ashamed*; but the sentiments of modesty, that makes us *bashful*. Both one and the other throw a colour into the face; but when we are *ashamed*, we redden; when *bashful*, we blush.

We need never boast or be *ashamed* of our birth, which is a mark only of pride; but it is praise-worthy, in all ranks of people, both high and low, to be *ashamed* of their faults. Although *bashfulness* is a virtue, there are nevertheless occasions, when it would pass for weakness and timidity.



## 300.

To *Finish*, *Cease*, *Leave off*.

We *finish*, by putting the last hand to a work; we *cease*, in quitting it entirely; we *leave off*, in discontinuing.

To *finish* a discourse properly, we should do it just before it begins to grow tiresome. We ought to *cease* from our pursuits, as soon as we discover them to be useless. We should not *leave off* work, but to refresh ourselves that we may begin again, with fresh spirits and more vigour.

Man is born to trouble; he has no sooner *finished* one affair, than another succeeds; he may indeed seek repose and tranquillity, but Providence will not permit him, in this life, to *cease* from labour; and if want of spirits or fatigue induces him sometimes to *leave off* his work, it is not for any length of time: he is presently obliged to return to his task and continue his employ.

That is certainly a good maxim, which says we should not begin a thing which we cannot *finish*; but that, in my opinion, is much better, which forbids our *ceasing* from one work, in order to begin another, without necessity obliges us. When our mind is employed, it is necessary sometimes to *leave off*; not at that time when the imagination full of



fire, finds itself best capable of its task, but only at the first instant we perceive it flag; it being wrong, either to stop it in its career, or attempt to drive it, when it stops.

Persons who never *finish* their stories, *cease* talking or *leave off*, are as little fit for conversation, as those who never speak a word.

### 301.

#### To *Invent*, *Find out*.

We *invent* new things, by the force of imagination. We *find out* things that are hidden or unknown, by examination and study. The one denotes the fruitfulness of the mind; the other, the penetration.

It is the principle of mechanics, to *invent* tools and machines; of physics, to *find out* causes and effects.

The ventilator was *invented* by Dr. Hales. Harvey *found out* the circulation of the blood.

### 302.

#### *Joy*, *Gaiety*.

*Joy* is in the heart; *gaiety*, in the manners. The one consists in the sweet senti-



ments of the soul; the other, in the agreeable situation of the mind.

It sometimes happens that the possession of a good from which we expected a great deal of *joy*, gives us a great deal of uneasiness. It is often owing to a turn of imagination only, that the bitterest tears are succeeded by the greatest *gaiety*.

## 303.

*Project, Design.*

A *project* is a plan or an arrangement of means, in order to execute a *design*. The *design* is what we propose to execute.

We commonly say of *projects*, that they are fine; of *designs*, that they are great.

The beauty of *projects* depends upon their order and magnificence. The grandeur of *designs* rises from the advantage and glory they may procure. We should not suffer ourselves to be dazzled with the beauty of the one or the grandeur of the other; for practice does not often agree with speculation; the admirable order of a system, and the advantageous idea which we form from it, do not always prevent *projects* from running aground, or put *designs* out of the possibility of failing.



The experience of all ages teaches us that heads fruitful in great *designs* and excellent *projects*, are frequently chimerical.

The word *project* is taken also for the thing we even propose to execute, as well as that of *design*. But though these words, considered in that sense, are more nearly synonymous, we shall nevertheless find a difference very conspicuous to those who have any delicacy of taste. The following is such as I am able to discover.

It appears to me that *project* relates to something more distant; *design*, to something more near. We make *projects* for the time to come; we form *designs* for the time present. The first is more vague; the other, more determined.

The *project* of an avaritious man is to enrich himself; his *design* is to amass money.

A good minister of state has no other *project* than the glory of his prince and the happiness of the subject. A good general studies as much to conceal his own *designs* as discover those of his enemy.

The union of all the states of Europe into one single republic, for general government and the discussion of their particular interests, without changing the interior government, peculiar to each of them, was a noble *project* of Henry the IVth of France; but, perhaps,



more difficult to execute than the *design* of universal monarchy, in which Spain was at that time busied.

## 304.

## To Oblige, Engage.

To *oblige* implies rather something of force; to *engage*, rather something agreeable. Duty and necessity *oblige* us; promises and good manners *engage* us.

Convenience often *obliges* those who are abroad in the world, to do things they very much dislike. Complaisance *engages* those who are not very choice in their company, sometimes, to enter upon bad actions.

## 305.

## Also, Likewise.

*Also* relates more to number and quantity; its proper office is to add and to augment.

Love is not only liberal, but *also* prodigal.

*Likewise* is used with most propriety, when it relates to similitude or comparison; its particular office is to denote the conformity and equality of things.



When the body is sick, the mind is so *likewise*. Politeness is not only to be met with in London, but *likewise* in country places.

## 306.

*Upright, Up.*

We are *upright*, when we are neither crooked or stooping. We are *up*, when upon our feet.

A graceful air requires us to be *upright*. Respect makes us sometimes hold ourselves *up*.

## 307.

*Flag, Colours.*

By the word *flag*, we understand ensigns hoisted upon the top of towers, castles or churches. The word *colours* implies the jack, ensign and pendant of a ship, or the standard of a regiment.

The arms of England are generally painted upon *flags*; the union, upon *colours*.

The first, for the most part, is used in the singular number; the second, never. We say the *flag* of a fort, the *colours* of a regiment.

English *flags*, except those on which the arms of the country are painted, are common-



ly of one colour, such as white, blue, etc. But *colours* are of many.

*Flags* are hung out on days of public rejoicing, and frequently hoisted as signals. Great respect is usually paid to the *colours* of a regiment, as military honour seems there to be chiefly centred.

308.

### *Trench, Ditch.*

A *trench* is either a channel made in lands by digging out the heart, in order to carry off the water; or earth thrown up, in order to defend soldiers in their approach to a town, or to guard a camp. *Ditch* is a *trench* cut in the ground between two fields, in order to separate them.

The earth, dug from *trenches* that serve as drains, is generally spread so as to leave no heap.

The earth, dug from *ditches*, is usually thrown up into a bank, on one side.

*Trenches* are commonly regular. *Ditches* are often irregular.

The largeness of a *ditch* is determined by the wideness of the *trench*.



## 309.

*Fine, Delicate.*

To conceive things that are *fine*, we need only sufficient comprehension; but it requires taste, to conceive that which is *delicate*. The first is within the reach of many persons; the second, but of few.

A *fine* discourse is sometimes usefully repeated to those who do not, at first, comprehend it; but he who perceives not the *delicate* at first glance, will never perceive it. We may seek the one; but must catch the other.

The word *fine* is of more extensive use; we apply it equally with respect to the strokes of ill-will as to those of good. The application of the word *delicate* is more rare; it agrees not with any thing malicious, but is used with most propriety with respect to things in themselves flattering. Thus we say a *fine* satire, a *delicate* encomium.

## 310.

*Steadiness, Constancy, Resolution.*

*Steadiness* prevents our varying, and supports the heart against levity and curiosity, which diversity of objects may produce: it rises from preference, and justifies choice. *Constancy* prevents our changing, and furnishes



the heart with resources against being disgusted or tired with the same object: it results from perseverance, and gives a lustre to attachment. *Resolution* prevents our giving way, and endues the heart with strength to resist the attacks it meets with: it springs from resistance, and throws a brightness upon victory.

Rakes pride themselves more in being fickle, than in the *steadiness* of their engagements. If the affections of the ladies, do not last for ever, it is less owing to a want of *constancy* to the persons they love, than to a want of *resolution* in the object of their affections.

### 311.

To *Conceal*, *Dissemble*, *Disguise*.

We *conceal*, by a profound secret, that which we would not have known. We *dissemble*, by reserve, that which we would not have appear. We *disguise*, by contrary appearances, that which we would not lay open to the penetration of others.

It requires care and attention to *conceal*; art and cleverness to *dissemble*; labour and cunning to *disguise*.

He who would *conceal*, throws as it were a veil over himself, that he may not betray him-



himself through indiscretion. He who would *dissemble*, throws a veil over the eyes of others, that what he does or says, may not fall within the reach of their knowledge. He who would *disguise*, never opens himself any other-wise than to elude.

Were we to enter into affairs of interest or policy, we should always *conceal* our designs, often *dissemble*, and sometimes *disguise* them: with respect to matters which concern the heart, we should be more frank.

It is sufficient to *conceal*, from those who cannot see without some additional light; we must *dissemble* with those who can see without any such accessory brightness; but it is necessary to *disguise* thoroughly, from those who not content to piece through the darkness that opposes, examine into that light with which we would dazzle them.

When we have not resolution to correct our faults, we should at least have wisdom to *conceal* them. That maxim of Louis the XIth of France, which says, in order to know how to reign, we should know how to *dissemble*, is very just, even with respect to domestic government.

When the necessity of circumstances, and the nature of affairs, require us to *disguise*, it is political; but when urged to it, thro' an inclination to cheat or shuffle, it is knavish.



To *Adjust*, *Reconcile*.

To *adjust* supposes some dispute or disagreement; to *reconcile* supposes only some distance or difference.

We *adjust* matters; we *reconcile* minds. It seems impossible to *adjust* the liberties of the Gallic church with the pretensions of the court of Rome; sooner or later, one must necessarily destroy the other: for it will always be difficult to *reconcile* the maxims of their parliaments with the opinions of the consistory.

We use the word *adjust* with respect to opinions which oppose one another; and that of *reconcile*, with respect to passages that seem to contradict each other.

Want of justness in the mind, is what commonly prevents schoolmen from *adjusting* their disputes. A precise knowledge of the value of every word, in all the different circumstances wherein they may be used, would go a great way towards *reconciling* authors.

To *Bring*, *Fetch*.

To *bring* implies conveying a thing ourselves from one place to another, in opposi-



tion to the verb send. To *fetch* implies going to a place, in order to *bring*.

He who *fetches* a thing, is always supposed to *bring* it; but he who *brings* it, is not always supposed to *fetch* it. Thus we cannot *fetch* without *bringing*; but we may *bring* without *fetching*.

If we send for a workman, in any branch of business, in order to make or repair, he naturally *brings* his tools with him: should he leave any behind through forgetfulness, he is obliged to go back and *fetch* them.

### 314.

#### To *Swallow*, *Gulp*.

In the literal sense, these words are more nearly synonymous than in figurative; yet, even in that, they will admit of some distinction. We *gulp* in order to *swallow*. This, however, is not the only difference. By *swallowing* we understand taking down the throat simply. By *gulping*, we mean sucking down eagerly or without intermission.

With respect to eating, *swallowing* carries in its idea the act of chewing; *gulping* does not.

The glutton will *gulp* down a greater quantity of food, in five minutes, than a moderate eater would *swallow* in half an hour.



In the figurative sense, *gulping* rather implies a difficulty of *swallowing*.

We are all too apt to *swallow* flattery; and, as fulsome as it may possibly be, there are some vains persons that will make a shift to *gulp* it down.

## 315.

*Detraction, Defamation.*

Injuring the reputation, is the general idea of these two words; but that of *detraction* implies the taking off from man's good name; *defamation*, the giving him a bad one. Were we to be silent, when asked the character of a worthy man, it would be *detraction*. Were we to vilify him, by declaring him guilty of infamous practices, it would be *defamation*.

*Defamation* is punishable by human laws; *detraction* is not.

The one is an open and scurrilous way of injuring the reputation; the other, a close and demure one.

There are those, accustomed to *detraction*, who would fly the thoughts of *defamation*; little imagining that both are equally bad; being two different means only, working to the same end.



## 316.

*Meager , Lean.*

In that sense, in which these two words are reputed synonymous, *meager* signifies want of flesh; *lean*, want of fat.

*Meagerness* supposes a waste of body, owing either to a bad constitution, or a scarcity of food. *Leanness* supposes no want of flesh, being opposed only to corpulency or fatness.

A man may be *lean*, yet not *meager*.

The *lean* are usually strong; the *meager* commonly weak.

The first is generally a mark of beggary; the second frequently denotes the person accustomed to labour.

Activity attends the *lean*; indolence, the *meager*. Many persons, if possible, would choose to be *lean*; but none would care to be *meager*.

## 317.

*Sailor, Seaman, Mariner.*

These words denote persons who live by the sea, or practise navigation; but *sailor*, in my opinion, is used with most propriety with respect to the common men, or, in the sea phrase, those before the mast. *Seaman* agrees



best with regard to the superior class of the ship's company, such as the officers, boatswain, gunner, etc. *Mariner* relates more to those who gain their livelihood at sea, but who are generally their own masters, as fishermen.

*Sailors* are ignorant of navigation, and are they who work the vessel, by the direction of others. *Seamen* are supposed to understand it, and are they who generally direct it. *Mariners* are supposed to have no greater knowledge of the art, than such as is sufficient to serve their purpose, working their vessels themselves.

Both *sailors* and *seamen* take long voyages, whereas *mariners* do little else than coast.

We say an able *sailor*, an expert *seaman*, a bold *mariner*.

The great hardships the poor *sailors* undergo, one would imagine should be sufficient to endear them to their country. It is not every captain of a ship, that is a good *seaman*. *Mariners* earn their bread very hard; they not only being obliged to work more than other men, but are in daily danger of their lives.

### 318.

*Grot*, *Grotto*.

Though these words are evidently one and the same, *grot* being no more than an abbre-



viation of *grotto*; yet, custom has made them expressive of different ideas.

*Grot*, then, seems to denote something more natural; *grotto*, something more artificial.

The first is, in effect, the work of nature; the second, the work of art.

The one implies a cool cave, appropriated to pleasure, stony, rough, irregular, and overgrown with moss; the other a pleasurable cave, or room ornamented with shellwork.

We say a pretty *grot*, a beautiful *grotto*. It is as much out of the power of the most ingenious artist to make a *grotto* any thing equal to a *grot*, as it is for art to rival nature.

### 319.

#### *Cave, Cell.*

The sense in which these words are esteemed synonymous, is that of the retired dwelling of some religious person.

*Cave* is a habitation under ground, made either by art or nature. *Cell* is some little dwelling raised above ground.

We dig a *cave*. We build a *cell*.

Hermits, or such persons as chuse to seclude themselves from the world, bury themselves in *caves* they may chance to meet with,



or wear out their lives in cells remote from public view.

## 320.

*Broad, Wide.*

By *broad* is understood extended each way; as *broad-cloth*, a *broad-brimmed* hat. By *wide* is meant *broad* to a certain degree; as three inches *wide*, four feet *wide*.

*Broad* seems to be confined to things of less extent; *wide*, to those of greater. Thus we say a *broad* bean, a *broad* face, a *broad* back, a *broad* apron, a *broad* table-cloth; but a *wide* room, a *wide* ditch, a *wide* field, the *wide* ocean.

## 321.

*School, Academy.*

*School* implies a place of discipline and instruction; *academy* a place where the sciences are taught.

*School* seems appropriated to the teaching of children; *academy*, to that of youth.

In *schools*, are taught languages, writing, music, dancing, etc. In *academies*, natural and experimental philosophy, geography, geometry, astronomy, ethics, rhetoric, etc.



*Schools* begin the education, *academies* finish it.

Children who learn to read with a tone, at *school*, seldom get the better of it, even when they are grown up. *Academies* are the nurseries of learned men.

## 322.

*Blessing, Benediction.*

*Benediction* appears to me to be limited to the decretory pronunciation of happiness. *Blessing* is a more general expression, intimating the various means of happiness.

Religious men find as much comfort in the *benediction* of the church, as others experience in the *blessings* of life.

*Blessing* seems to intimate divine favour; *benediction*, that which is human.

We say the *blessing* of God, the *benediction* of the priest.

Heaven showers down its *blessings* upon the virtuous. The *benediction* of a good man is a very desirable thing.

## 323.

*Ambassador, Resident.*

The general idea of these words, is that of a minister representing the person of his



sovereign, sent from one court to another; but *ambassador* seems to be superior to that of *resident*.

The first are generally men of greater rank; the second, of less.

*Ambassadors* are not supposed to stay long at the court to which they are sent; their office being to transact some state affairs between the two powers. *Residents* are supposed to reside for some considerable time, as a testimony of the good harmony between the two states.

The earl of Northampton was sent from London, *ambassador* to Venice, in the year 1764, during the time that Mr. Murray was there as *resident*.

### 324.

#### *Dregs, Sediment.*

*Dregs* are gross; a *sediment* is fine.

After the *dregs* are taken away, there will frequently remain a *sediment*.

We say the *dregs* of wine, the *dregs* of melted tallow; but the *sediment* of water, the *sediment* of urine.



## 325.

*Lofty, High.*

*Lofty* seems to carry with it an idea of magnificence which *high* does not.

Thus we say, a *lofty* room, the *lofty* cedar; but, a *high* house, a *high* tree.

With respect to other things, 'tis the same. Thus, it is in the power only of a severe fit of sickness, or a heavy stroke of adversity, to lower the *high* looks of the great, and the *lofty* imaginations of the proud.

## 326.

*Betwixt, Between.*

If any two words, in the english language, may be said to carry the same meaning, these, in some respect, may. As a studied delicacy, here, is not immediately essential, custom has made no other distinction than that of using the word *between* on every occasion, as being softer on the tongue, and almost banishing the use of the word *betwixt*, as being much harsher. But as I deviate from the common opinion, and think there is no word so trivial, but the choice of it, on particular occasions, may be necessary; I hope I may not be condemned as too nice, with respect to the word before us.



*Betwixt*, then, appears to me to be used with most propriety, when that which is in the middle, is as it were embraced by the other two; *between*, when that which is in the middle, is at some distance from the other two. Thus, to speak properly, with respect to a house standing in a row, we should use the word *betwixt*: as, for example, the house I dwell in, stands *betwixt* two high houses; but with respect to a tree, standing in a line with others, we should use the word *between*: as, for instance, the oak tree I mentioned, stands *between* two elms.

## 327.

*Middle, Midst.*

A thing is in the *middle*, when it stands at an equal distance from the two extremes; it is in the *midst*, when it stands in the center of a great many.

Thus we say, in the *middle* of a pond, in the *midst* of a crowd.

There cannot be a more tormenting situation, than to hang in the *middle* between hope and fear. Providence, sometimes, has taken a man out from the *midst* of misfortunes, when he has seen no visible way of escaping.



## 328.

*Marshy, Boggy.*

*Marshy* lands are those that lie low, and are watry; *boggy* lands are those where there are many quagmires.

In walking over the first, we sink not deeper than our ankles; in passing over the second, we may entirely be lost.

*Marshy* lands frequently produce fine meadows; *boggy* lands are wholly useless.

## 329.

*Rough, Rugged.*

*Roughness* is a small degree of *ruggedness*.

Smooth is the reverse of *rough*; level, the reverse of *rugged*.

We say a *rough* hand, a *rugged* road.

## 330.

*Ray, Beam.*

A *beam* seems to me to be more powerful than a *ray*, casting a greater degree of light and heat.

We say *rays* of light, *beams* of the sun. By the first of which expressions, we mean that those are *rays* which shine early in the



morning; by the second; that those are *beams* which gleam at noon.

We frequently apply the epithet chearful to the word *ray*; that of scorching, to the word *beam*.

The *rays* of the sun being separated by a prism, is the original of colours. The *beams* of the sun, collected into one point, by means of a convex lens, will set fire to any thing they touch.

## 331.

*Clergyman, Parson.*

There are three ranks of *clergymen*, below that of a dignitary: viz. *parson*, vicar and curate. *Parson* is the first, meaning a rector, or he who receives the great tythes of a benefice. By the word *parson*, then, is implied one of a particular class of clergy; whereas by the word *clergyman*, is understood any person ordained to serve at the altar.

*Parsons* are always priests; many *clergymen* are only deacons.

Every bishop, dean, etc., is a *clergyman*, tho' not always a *parson*.

As the general and indiscriminate use of these two words, has rendered it necessary, I have pointed out the distinction that should



be made between them; but I am of opinion, as custom has throw into the word *parson* an idea of contempt, it would be better not to use it at all; but when we have occasion to point out one of that class of *clergymen*, who enjoy the great tythes of a living, to substitute in its room that of rector.

## 332.

*Suffocated, Smothered, Choaked.*

Death, brought on by a stoppage of breath, is the general idea of these three words. But that of *suffocated* implies an extinction of life, occasioned by being in a place where we cannot breathe; that of *smothered*, by being in a place where we are not suffered to breathe; that of *choaked*, by having the wind - pipe closed.

Thus, men are frequently *suffocated* by smoke. Persons raving mad, when incurable, are sometimes *smothered* between two feather beds. Malefactors, when hanged, are *choaked*.

It has happened that travellers, by falling into bogs, have been sometimes *suffocated*, before assistance could be had. Children are frequently *smothered* in bed, thro' the carelessness of nurses. Persons are often *choaked*, by eating too greedily.



The words *smother* and *choak*, are often used in a figurative sense; the word *suffocate*, never.

We *smother* a flame; we *choak* a passage.

It is an act of charity, to *smother* the failings of another. When interest is predominant, it is sure to *choak* up all the avenues to the heart, which would otherwise be open to the cries of distress.

## 333.

*Cloak - bag, Portmanteau, Trunk.*

These are machines for carrying cloaths on a journey. *Cloak - bags* are made of leather, contrived to be laid upon the back of a horse. *Portmanteaus* and *trunks* are of wood, generally covered with hair, and made to be carried before or behind a carriage; with this difference between them, that *portmanteaus* are long and their lids round, whereas *trunks* are made square every way.

## 334.

*Rule, Order.*

*Rule* respects properly those things that ought to be done; *order*, the manner in which



which they should be done. In the idea of the first, there seems to be something arising more from natural right; in the idea of the second, something resulting more from positive right.

Equity and charity ought to be the two grand *rules* of our conduct; they may even deviate from all kind of *order*.

We submit to *rule*; we conform to *order*. Although the first is much more indispensable, it is yet much more broke through; the particularity of *order* making a greater impression on us, than the advantage of *rule*.

## 335.

*Regular, Methodical.*

We are *regular* in our conduct. We are *methodical* with respect to our affairs.

A *regular* man is careful of his reputation; he runs into no excess. A *methodical* man takes care of his time; he gives no way to dissipation.

With respect to expences, we are *regular* in relation to the bounds we set to them; *methodical*, with regard to the manner of them.

*Regular* persons are always admired; *methodical* persons are frequently laughed at.



To be *Sorry for*, *Regret*.

We are *sorry for* the misfortunes of another; we *regret* his absence. The one is the effect of pity; the other, of attachment.

Grief occasions our *sorrow*; repentance excites our *regret*.

A court favourite in prosperity, is the object of envy; but when he falls into disgrace, no one is *sorry* for him. Those princes who are most commended during their life, are not always most *regretted* after their death.

The expression *sorry for*, when used with respect to ourselves, in some measure, changes its signification. Retaining the common and general idea of sensibility, it ceases to express that particular motive of pity, that makes us sympathise inwardly for the distresses of others; and in its room, marks only a certain uneasiness which discovers itself outwardly. When we are *sorry for* the misfortunes of others, we are often inwardly touched, and perhaps no outward sign of it shall appear; when we are *sorry for* our own, we shew it outwardly, in order to draw the compassion of others. This expression is sometimes used in another sense, besides that mentioned; instead of motives of pity, it denotes motives of



repentance: in this sense, we say he is *sorry* for the steps he has taken.

As much taken up as we may be with ourselves, there are certain moments when we are *sorry* for the distresses of others. However philosophical we may pretend to be, it is extremely difficult to suffer a long time together, without shewing some signs of sorrow. Mercenary people are *sorry* for every step they take, that does not turn out to advantage. We often seem to *regret* the absent, in order to affront the person present.

A hard heart is *sorry* for no one. An insensible man is never *sorry* for any thing that happens to him. A miserly person *regrets* every morsel he eats.

We should never be *sorry* for a man who suffers deservedly; for ourselves, when we can procure no kind of comfort; nor for any trouble we take, when prudence enjoins it. We should not *regret* the departure of a friend, when his absence will turn out to his advantage.

### 337.

*Rivulet, Brook, Stream.*

*Rivulets* and *brooks* are certain species of *streams*, which are running waters; with this



difference, that a *rivulet* runs between banks; whereas a *brook* winds its way through the meadows or by a hedge side.

A *rivulet* is a much larger *stream* than a *brook*.

Fish are found in *rivulets*; but never in what we properly call *brooks* there not being sufficient depth of water.

We say the rapid *stream*, the clear *rivulet*, the gurgling *brook*.

Heavy rains will swell a *stream*, in such a manner as to overflow the neighbouring grounds. Poets are very luxurious in their description of *rivulets* and *brooks*.

### 338.

#### *Stream, Current.*

A *stream* issues from a head, and moves forward with a continuity of parts. A *current* is a certain progressive motion of some fluid body. These words, in the literal sense, are applied to water. Thus, we say the *stream* of a river, the *current* of a sea.

*Streams* are frequently rapid; *currents* are seldom so.

In the figurative sense, these words convey the same ideas. Thus we say, a *stream* of light, a *current* of air.



## 339.

*To Swear, Make oath of.*

Custom has made the word *swear* to signify the profane and illegal use of the sacred name, in common conversation; whereas, by the phrase *make oath of*, is understood the divine name used solemnly, on legal occasions, in confirmation of the truth.

In courts of judicature, we are required to *make oath of* every thing we have to say. He who *swears* upon every occasion, gives us to understand that his bare word is not to be credited.

## 340.

*Pleasing, Agreeable.*

It is the air and behaviour that renders *pleasing*; good sense and good humour that renders *agreeable*.

We love the company of a *pleasing* man, because he charms. We covet the company of an *agreeable* man, because he diverts.

Well-bred persons are always *pleasing*. Merry persons are commonly *agreeable*.

How difficult is it to avoid being attached to one of a *pleasing* address and *agreeable* conversation!



It appears to me that it is more the behaviour than the air that makes the men *pleasing*; and that it is rather the air than the behaviour that makes the women so. It seems to me also that it is rather good sense and a liveliness in conversation that constitutes *agreeableness*, in the men; and that it is an even temper and a merry disposition, that establishes that quality in the women.

When these words are used otherwise, than to denote personal qualities that of *pleasing*, properly speaking implies something which flatters the sense, or self-love; that of *agreeable* something, which agrees with the taste and the mind.

It is *pleasing*, to have always desireable objects before us. Nothing is more *agreeable*, to a joyous man than good company.

It is sometimes dangerous, to approach that which is *pleasing* to the sight; and it may happen that what is very *agreeable*, may be very prejudicial.

## 341.

*Graces, Charms.*

*Graces* result from natural politeness, accompanied with a noble freedom; it is a varnish that appears in our conversation, our ac-



tions and our carriage; making us please in every thing we do. *Charms* rise from an assemblage of fine touches, animated by good-humour and good-sense; and are sometimes far superior to what is perfectly agreeable.

The body seems to be more susceptible of *graces*; the mind of *charms*. We say of a lady that she walks, dances and sings with *grace*; and that her conversation is full of *charms*.

What can a man desire more in a lady than an outward union of *graces* and *charms*; and an inward composition of solidity in her disposition and delicacy in her sentiments?

342.

*Ready, Easy.*

Both the one and the other of these words denote that which is done without difficulty; but the first excludes difficulty, which arises from obstacles and oppositions; the second that which springs from the very nature of the thing. Thus we say a *ready* entrance when no one stops the passage; an *easy* entrance, when the passage is large and commodious. For the same reason we say of a woman without reserve; that she is *ready* of access: and of a shoe that does not pinch; that it is *easy*.



It appears to me best to use the word *ready* in naming the action; and that of *easy* in expressing the event of that action. Thus speaking of a commodious harbour, I should say we have there a *ready* landing; and that it is *easy* to land there.

Of these two adjectives there are formed two adverbs *easily* and *readily*. Which besides the difference of ideas, remarked in their originals have one peculiar to themselves; which, I should not here omit taking notice of. In speaking then of a sensible person, I should rather say he comprehends *easily* and pardons *readily*; than that he comprehends *readily* and pardons *easily*. This choice of words, I must confess is delicate; but, as I can perceive the necessity of it, why should not another do the same?

## 343.

*Flat, Insipid.*

That which is *flat* does not pierce the taste; that which is *insipid* does not touch it in the least. Thus the last rises upon the first; the one wanting only a degree of seasoning; the other wanting it entirely.

In works of the mind they are both very far from pleasant: but the *flat*, appearing to affect the graces, displeases. The *insipid*, appearing to have no knowledge, tires.



In relation to the beauty of the sex, I do not think the word *insipid*, should be used, but with respect to those who are of a disposition wholly insensible: but we say beauty is *flat*, when it is not animated, and when it has neither the charms of vivacity, nor those of softness.

## 344.

*To Keep, Detain.*

We *keep* what we intend not to part with.  
We *detain* what we propose not to restore.

We *keep* that which is our own. We *detain* that which is another's.

The miser *keeps* his money. The debtor *detains* the property of his creditors.

The honest man finds a difficulty in *keeping* what he possesses; when the rogue finds none in *detaining* what he has taken.

## 345.

*Complicated, Involved.*

Affairs or actions are *complicated* one with another by their mixture and mutual dependence. Persons are *involved* in actions, or in affairs, when they are far immersed in them.



Things extremely *complicated* become obscure to those who have not sufficient understanding or discernment to unfold them. If we are often in company with rash people, we are liable to be *involved* in disagreeable matters.

The most *complicated* affairs become simple and easy to be understood, in the mouth or in the writings of an able advocate. It is dangerous to be *involved*, even innocently in the crimes of the great; as at those times we are always the dupe, and are sure to be sacrificed to their interests.

*Complicated* has a substantive in general use; *involved* has not; but in return that has a verb in general use which the other has not. We hear frequently of *complication*; seldom of *involution*; so again we meet frequently, with the verb to *involve*; seldom with that of to *complicate*.

Nothing embarrasses physicians more, than a *complication* of disorders, of which the remedy of one shall oppose the cure of another. It is very disagreeable to have such acquaintance, as *involve* us always in their own faults.



346.

*For, As to.*

However synonymous these may be, *for* seems to me, to agree best, when speaking of a person or thing which governs the following verb: *as to* appears to me, to be used with most propriety, when speaking of that which is governed by the verb. I should say then: *for* my part, I will not interfere in such matters as do not concern me; *as to* me, all things are indifferent.

The religion of the understanding part of mankind consists in a lively faith, a pure morality and in a simple conduct, guided by divine authority and supported by reason. *For* that of the people in general, it consists in a blind credulity, and in exterior practices authorised by education and corroborated by the force of custom. *As to* that of those, belonging to the church, we can determine nothing concerning it, unless we could detach them from their temporal interests.

347.

*Trade, Business, Profession.*

In the sense, in which these words are esteemed synonymous, that of *trade* implies a



manual occupation; that of *business* such an occupation, as consists only in buying and selling; that of *profession*, such as results from the lucrative use of the sciences. Thus the occupations of a carpenter, taylor, baker, etc. are *trades*; those of a linnen-draper, mercer, haberdasher, etc., are *businesses*; those of a physician, counsellor, musician, etc. are *professions*.

In point of rank, *professions* take place of *businesses*; *businesses* of *trades*.

## 348.

*Divination, Prediction.*

*Divination* brings hidden things to light; *prediction* fortells what will come to pass.

The first regards things present and past. The objects of the second, are things to come.

A learned and discerning man one, who knows what relation the least outward things bear to the motions of the soul readily, passes with the world as well - skilled in *divination*. A wise man one, who sees what will be the consequences of certain principles, and the effects of certain causes, may pass with the people as having the knowledge of *prediction*.



## 349.

To *Reprove*, *Reprimand*.

He who *reproves* another, points out his fault, and blames him. He who *reprimands*, pretends to punish and mortifies the offender.

We *reprove* a friend; we *reprimand* a child.

*Reprove* is seldom used but with respect to the faults of the mind; *reprimand*, with regard to the manners and conduct.

We sometimes *reprove* one who knows better than ourselves. No one has a right to *reprimand*, but superiors.

## 350.

*Austere*, *Severe*.

We are *austere* by our manner of living; *severe*, by our manner of thinking.

Softness is the reverse of *austerity*; it is rare to pass immediately from one to the other; a common, regular way of life, is the medium between the two. Remissness and *severity* are the two extremes, in one of which we are sure to fall; few persons being able to distinguish the true medium, which consists in an exact and precise knowledge of the law.



We are *austere* only with respect to ourselves; but we may be *severe* as well with respect to others as ourselves.

Enthusiasts give themselves up to the exercises of *austerity*; this was also, once, the custom of recluses. Some casuists affect to distinguish themselves by a *severe* morality; extending it even 'till it loses sight of every degree of reason.

## 351.

*Tempest, Storm.*

By *tempest*, is understood the utmost violence of the wind; by *storm*, a commotion of the elements.

*Tempests* are more dreadful at sea than *storms*.

We use the word *storm* to denote any violence of weather; but then, in order to determine what weather we mean, we are under a necessity of adding such other words to it, as shall express the idea we want to convey. Thus we say, a *storm* of wind, a *storm* of hail, etc. But the word *tempest* is understood to be neither more or less than as was said before, the utmost violence of the wind: should this excess of wind, be attended with rain, thunder and lightning, it then becomes a *storm*.



We may say, with propriety, a great *storm*; but a great *tempest* would be absurd.

Words cannot describe the distresses of seamen, when out in *tempestuous* weather. *Stormy* weather is generally succeeded by serene.

## 352.

To *Appear*, *Seem*.

I know not how much I may differ from the rest of my countrymen; but the verb *appear*, in my opinion, relates more to the eye; *seem*, more to the imagination.

An object always *appears* less, the farther it is off. Many things *seem* practicable, which cannot be carried into execution.

## 353.

*Fast*, *Hard*.

The sense in which these words are accounted synonymous, is that of quick motion; but *fast* denotes quickness without force; *hard*, quickness with violence. Thus, to run, ride, or rain *fast*, implies a quicker motion than common; but to run, ride, or rain *hard*, some degree of force or violence.



With respect to work, *fast* means expeditiously; *hard*, laboriously. Thus, he who works *fast* will soon have done; he who works *hard* will soon be weary.

## 354.

*Clock, Dial.*

These are both time - pieces, with this difference that the *clock* strikes, the *dial* does not. 'Tis for this reason we call that plate, which determines time by a shadow in the sun, a sun - *dial*.

The *clock* tells the hour; the *dial* shews it.

*Dials* were long in use before the invention of *clocks*.

## 355.

*Every, All.*

Though the word *every* is more frequently made use of by itself, it is sometimes connected with the word ONE; especially when used as synonymous to *all*: as *all* of us, *every one* of us. These expressions shew that *every* is rather particular, relating more to individuals, and that *all* is rather general, relating to the whole; the word ONE being added to *every*, specifying that determination.

*Every*



*Every* includes always in its idea the word *all*, though *all* does not always include the word *every*; that is, *all* speaks in general only, whereas *every* excepts none.

*Every* man is undoubtedly bound to assist his neighbour. *All* men are mercenary.

*All* seems to me to be the plural of *every*; *every* being constantly applied to the singular number, *all* to the plural. Thus we say, *every* man, *every* thing, *every* part, etc.; but *all* men, *all* things, *all* parts, etc.

## 356.

*Pity, Compassion, Commiseration.*

I cannot say whether in the characterising of these words, I may fall in with the opinion of the public; but with respect to the two first, *pity* seems to me to be rather particular, and to be used with most propriety with regard to persons we have some knowledge of; whereas *compassion* is more general, and may be used equally with respect to those we know as to those we know not.

We are said to *pity* the distresses of a friend, and *compassionate* the misfortunes of a stranger.

*Pity* seems most applicable to the first emotions we feel, at the sight or description



of an object in distress; rising from tenderness of heart. *Compassion* seems to result from reflection, on the unmerited calamities of another; springing from the truest benevolence.

Thus we say, it was through *pity* we were led to *compassionate* his case.

*Commiseration*, in my opinion, implies a fellow-feeling, or the bearing a part in another's woe, and rises from sympathy.

We naturally *commiserate* the sorrows of one we love.

According to this interpretation of the words, we may *pity*, and yet not have *compassion*; we may have both *pity* and *compassion*, yet not *commiserate*.

The word *pity*, on some occasions, has been made use of by way of contempt: as I *pity* her pride; but it seems here to be used rather ironically, than to imply, in its real signification, any degree of scorn.

357.

*Slippery, Glib.*

*Glibness* implies a great degree of *slipperiness*; *slipperiness*, a small degree of *glibness*.

All ice is *slippery*; but that which is remarkably smooth, is *glib*.



The proper and literal definition of *slippery*, is affording no firm hold or footing; that of *glib*, made easy to be moved. In this sense, the first denotes something natural; the last, something not so.

An eel is so *slippery*, as to be difficult to hold. Wet weather, succeeded by a frost, makes the ways *slippery*.

Oiling the fly of a jack, makes it run *glib*.

So, in the figurative sense, speaking of a woman fond of gallantry, we say she is a *slippery* dame. Nothing is of a more *slippery* nature, than true happiness; it slides through the fingers, even while we think we hold it fast. Strong liquor, on different persons, has different effects: some, it sickens; others, it stupifies; of others again, it makes the tongue run so *glib*, as to be greatly entertaining.

### 358.

#### *Ridicule, Derision.*

Laughter in scorn, is the common import of these words; but that of *ridicule* implies contemptuous merriment; that of *derision* sportive insult.

We *ridicule*, in order to shew another his fault, and induce him to amend, we never *deride*, but with the utmost contempt.



A friend will often *ridicule*; none, but an enemy, *derides*.

If we have done any thing deserving *ridicule*, we should endeavour to retrieve our character, lest we become the *derision* of all who know us.

## 359.

## To Cry, Weep.

Shedding of tears, is the general sense in which these words are understood: but to *cry* implies shedding of tears audibly; to *weep*, shedding of tears with silence.

Children commonly *cry*; grown persons generally *weep*. 'Tis not the noise we make, that denotes a greater or less measure of grief; for the secret *weeper* may be more distressed than one who *crys* aloud.

*Crying* is found, by experience, to give greater relief to sorrow than bare *weeping*.

## 360.

## To Shake, Tremble.

Both these words imply being agitated with a vibratory motion; but as this motion



seems to arise from different causes, it renders the choice of them necessary.

*Shake* appears to me more applicable to a tremulous motion, occasioned by cold; *tremble*, to a like motion, occasioned by fear.

We *shake* with cold; we *tremble* with fear.

When the blood is chilled, we naturally *shake*. The very thought of danger will make the coward *tremble*.

The verb *shake* is often used in the active sense; the verb *tremble*, never. Thus we *shake* the house, *shake* a tree, *shake* hands, etc.

361.

### *Pedigree, Genealogy.*

*Pedigree* is our lineal descent from some ancestor, ages back pointed out. *Genealogy* is a history of such *pedigree*.

We trace our *pedigree*; we write our *genealogy*.

It is sometimes necessary to examine into our *pedigree*, in order to claim or secure our property in lands. The transmitting of *genealogies* to posterity, is a standing mark of the vanity of our ancestors.



## 362.

*Prebend, Prebendary.*

*Prebend* implies a certain stipend, granted to the clergy in cathedral churches. *Prebendary* denotes properly the person who receives that stipend. Though it is well known to every one, that one of these words implies the stipend, the other the stipendiary, yet I thought fit to take notice of them, especially as it gave me an opportunity of correcting their erroneous use: it being common to employ the word *prebendary* to express the benefice, and that of *prebend* to denote the dignitary; whereas they should be reversed: *i. e.* *prebend* should be used to mark the office; *prebendary*, to point out the person filling that office.

## 363.

*Discourse, Conversation.*

The general import of these words, is the mutual intercourse of speech; but that of *discourse* implies serious or set talk upon any particular subject; that of *conversation*, such as is easy and familiar, and not confined to any particular topic.



*Discourse* is generally formal; *conversation*, commonly *cheerful*.

The attention of men is so much scattered by dissipation, that when together exclusive of business, they seldom enter into any *discourse* that is improving; but their general *conversation* runs on things, in their nature, trifling and impertinent.

364.

*Impertinent, Impudent, Saucy.*

Nothing is more general than the indiscriminate use of these words, though none differ more among themselves: if a man gives rude language, he is an *impertinent*, *impudent* or *saucy* fellow. One would imagine their peculiar ideas are so well known, as to render it unnecessary to take farther notice of them; but as some people never see the stumbling block till they fall over it, it may not be unnecessary to give them a perfect view of it: in order to which, I need only define them.

*Impertinent*, then, means intruding and meddling with what no way concerns us. *Impudent* implies shamelessness or want of modesty. *Saucy* means insolent and abusive.

To shew a further difference between them, or give any examples of their use, would be needless.



*Tongue, Language.*

I know not whether in characterising these words, I may fall in with the taste of the public; but according to my opinion, *tongue* seems to agree best with a corrupted *language*, that is, *tongue* appears to be more particular or provincial; *language*, more general or national. Thus I would say, the vulgar *tongue*, the mother *tongue*, the Yorkshire *tongue*; but the english *language*, the french *language*, the spanish *language*.

That of the Indians may be rather called a *tongue* than a *language*; it being neither formal or regular.

The generality of people content themselves with speaking the *tongue* common to the place they are bred up in, without paying any regard to the beauties of their native *language*.

*Fuddled, Drunk, Intoxicated.*

With respect to the two first of these words, *drunk* rises upon that of *fuddled*; *fudd*.



*led* implying a less degree of inebriation, *drunk*, a greater. As to the word *intoxicated*, its greatest distinction is that, whereas *fuddled* and *drunk* are seldom used in the figurative sense, that is hardly ever in the literal.

Half a pint of wine will make some men *drunk*, when others shall drink a gallon, without being the least *fuddled*.

Good success will sometimes so *intoxicate* a person, as to take him off from his business, and render him disagreeable to all his acquaintance.

## 367.

*Bargain, Agreement, Contract.*

*Bargain* is more limited, relating to sale; *agreement* and *contract* are more general, implying any sort of stipulation, with this difference between them, that *agreement* seems to denote a verbal one; *contract*, one that is written.

It is a mark of honesty, in dealing, never to draw back from a *bargain*, once made. Such is the unsteadiness of mankind, that we



are frequently obliged to enter into *contract*, in order to bind them to their *agreement*.

## 368.

*Mine, My own.*

Though many are of opinion that the word *own* is added to the possessive pronoun *my*, by way of emphasis or corroboration only, yet custom seems to have thrown into the idea of the expression *my own*, a greater degree of property than into that of the word *mine*. Thus, a workman to whom certain tools have been appropriated by his master, for the work he is employed on, might with propriety say these tools are *mine*, though at the same time they are not *his own*, being the property of his master. So again a wife might lay claim to the cloaths she wears, and say they are *mine*; though she could not say with propriety that they were *her own*, being in reality the property of her husband. On the other hand, the expression *my own* may, with elegance, be used by the person in whom the sole right of a thing is vested.



369.

*Nigh, Near.*

I will leave it to the decision of the curious, whether or no, the word *near* is not a corruption of *nigher*, the comparative of *nigh*. Be this as it may, *near*, in my opinion, implies a less distance than *nigh*. Thus, I should say, when we come *nigh* to such a place, we shall be *near* home; the *nigher* the enemy, the *nearer* the danger. As a farther proof of this, speaking of the close ties of kindred, we use the word *near* in preference to that of *nigh*, as implying a less distance, or greater degree of consanguinity between the two persons. Thus, my brother's child is my *near* relation, or is *nearly* related to me.

370.

*Efficacious, Effectual.*

With respect to these two words, that of *efficacious* seems not so powerful as that of *effectual*. The first gets the better of most obstacles; the last, of all.

By an *efficacious* remedy, we put an *effectual* stop.



371.

*Width, Wideness.*

*Width* seems more applicable to things small in themselves; *wideness*, to those which are large. Thus we say, the *width* of paper, the *width* of cloth; but the *wideness* of a ditch, the *wideness* of a field.

*End of the English Synonymous.*

---



---

# AN ALPHABETICAL TABLE

Of the Words treated of in this Work.

---

## A.

|                                                            |                |
|------------------------------------------------------------|----------------|
| To Abandon, forsake, leave, relinquish, de-<br>sert, quit, | <i>Numb.</i> 1 |
| To Abate, diminish, decrease, lessen,                      | 3              |
| To Abdicate, renounce, resign,                             | 2              |
| To Abhor, hate, loath, detest,                             | 4              |
| Abilities, ingenuity, cleverness, parts,                   | 13             |
| Ability, capacity,                                         | 143            |
| Ability, power, faculty,                                   | 222            |
| Abject, low, mean, beggarly,                               | 5              |
| To Able, skilful, learned,                                 | 220            |
| To Abolish, abrogate, disannul, repeal, re-<br>voke,       | 6              |
| To Abrogate, abolish, disannul, repeal, re-<br>voke,       | <i>ibid.</i>   |
| Absent, inattentive,                                       | 293            |
| Abstemious, sober, temperate,                              | 231            |
| Abstinence, fast,                                          | 234            |



---

|                                                                                 |              |
|---------------------------------------------------------------------------------|--------------|
| Abstraction, precision,                                                         | 288          |
| Absurd, unreasonable, inconsistent,                                             | 233          |
| Abundance, plenty,                                                              | 253          |
| Abuse, affront, insult,                                                         | 126          |
| Abyss, gulph,                                                                   | 84           |
| Academy, school,                                                                | 321          |
| To Accept, take, receive,                                                       | 114          |
| To Accost, approach,                                                            | 12           |
| Acid, sharp, sour,                                                              | 232          |
| Acknowledgment, confession,                                                     | 22           |
| Acquainted, familiar, intimate,                                                 | 237          |
| To Acquiesce, agree, consent,                                                   | 124          |
| Act, action, deed,                                                              | 9            |
| Action, act, deed,                                                              | <i>ibid.</i> |
| To Add, augment,                                                                | 14           |
| Address, air, mien, behaviour, manners,<br>deportment, carriage,                | 11           |
| Adjacent, contiguous,                                                           | 235          |
| To Adjust, reconcile,                                                           | 312          |
| Administration, management, conduct,<br>government, direction,                  | 125          |
| Admonition, advice, counsel,                                                    | 23           |
| Advantageous, profitable, beneficial,                                           | 80           |
| Advice, admonition, counsel,                                                    | 23           |
| Affairs, business,                                                              | 148          |
| To Affirm, aver, assert, avouch, attest, de-<br>clare, swear, protest, maintain | 18           |
| Affront, insult, abuse,                                                         | 126          |
| To be Afraid, be apprehensive, fear, dread,                                     | 131          |
| Against, in spite of,                                                           | 78           |
| To Agree, acquiesce, consent,                                                   | 124          |



---

|                                                                  |     |
|------------------------------------------------------------------|-----|
| Agreeable, pleasing,                                             | 340 |
| Agreement, contract, bargain,                                    | 367 |
| Aim, view, design,                                               | 34  |
| Air, address, mien, manners, behaviour,<br>deportment, carriage, | 11  |
| Ale-house, public-house,                                         | 226 |
| All, every,                                                      | 355 |
| Allurements, attractions, charms,                                | 20  |
| Alone, only,                                                     | 281 |
| Also, likewise,                                                  | 305 |
| Always, continually, perpetually,                                | 100 |
| Amazement, astonishment, wonder, sur-<br>prize, consternation,   | 212 |
| Ambassador, resident,                                            | 323 |
| Ambiguity, equivocation, double-enten-<br>dre,                   | 61  |
| Amusement, diversion,                                            | 240 |
| Ancient, antique, old,                                           | 86  |
| Angry, in a passion, passionate,                                 | 117 |
| Answer, reply,                                                   | 76  |
| Antique, ancient, old,                                           | 86  |
| Apartment, chamber, room,                                        | 249 |
| Apartment, lodging,                                              | 251 |
| Apparition, vision,                                              | 129 |
| To Appear, seem,                                                 | 352 |
| Appearance, outside,                                             | 428 |
| To be Apprehensive, be afraid, fear, dread,                      | 131 |
| To Approach, accost,                                             | 12  |
| Arms, weapons,                                                   | 19  |
| Arrogance, pride, vanity, haughtiness,<br>presumption,           | 177 |



|                                                                                  |     |
|----------------------------------------------------------------------------------|-----|
| Artifice, stratagem, trick, device, finesse<br>cunning,                          | 40  |
| As to, for,                                                                      | 346 |
| Ashamed, bashful,                                                                | 299 |
| To Ask, interrogate, inquire,                                                    | 96  |
| To Assert, affirm, avouch, aver, attest, de-<br>clare, protest, swear, maintain, | 18  |
| Assiduous, expeditious, quick,                                                   | 183 |
| To Assist, succour, help, relieve,                                               | 99  |
| Astonishment, amazement, wonder, sur-<br>prize, consternation                    | 212 |
| Astrologer, astronomer,                                                          | 290 |
| Attachment, passion, devotion,                                                   | 291 |
| To Attest, avouch, aver, assert, affirm, protest,<br>swear, declare, maintain,   | 18  |
| Attractions, allurements, charms,                                                | 20  |
| Audaciousness, effrontery, impudence,<br>boldness,                               | 79  |
| To Augment, add,                                                                 | 14  |
| Austere, severe,                                                                 | 350 |
| Authority, power, dominion,                                                      | 137 |
| Avaritious, covetous, miserly, niggardly,                                        | 21  |
| To Aver, avouch, attest, swear, assert, af-<br>firm, protest, declare, maintain, | 18  |
| To Avoid, shun, fly,                                                             | 97  |
| To Avouch, aver, attest, swear, assert, af-<br>firm, protest, declare, maintain, | 18  |
| To Awake, awaken,                                                                | 50  |
| B.                                                                               |     |
| Bad, vile,                                                                       | 269 |
| Bargain, contract, agreement,                                                    | 367 |



|                                                                  |     |
|------------------------------------------------------------------|-----|
| Barter, truck, exchange,                                         | 160 |
| Bashful, ashamed,                                                | 299 |
| Battle, combat, fight,                                           | 25  |
| To Be, exist, subsist,                                           | 43  |
| Beam, ray,                                                       | 330 |
| Beam, rafter,                                                    | 248 |
| To Beat, strike,                                                 | 277 |
| Beautiful, handsome, pretty,                                     | 26  |
| Beggarly, abject, low, mean,                                     | 5   |
| Behaviour, air, address, mien, manners,<br>deportment, carriage, | 11  |
| To Behold, look at, see, view,                                   | 81  |
| Benediction, blessing,                                           | 322 |
| Beneficence, benevolence,                                        | 236 |
| Beneficial, advantageous, profitable,                            | 80  |
| Benevolence, benignity, kindness, ten-<br>derness, humanity,     | 27  |
| Benevolence, beneficence,                                        | 236 |
| Benignity, benevolence, kindness, ten-<br>derness, humanity,     | 27  |
| Besides, furthermore, moreover,                                  | 58  |
| Between, Betwixt,                                                | 326 |
| Bias, inclination, propension,                                   | 56  |
| To Bid, order,                                                   | 174 |
| Big, great, large,                                               | 62  |
| Billow, wave, surge,                                             | 54  |
| To Bind, tie,                                                    | 134 |
| Blessing, benediction,                                           | 322 |
| Bliss, felicity, happiness,                                      | 31  |
| Boggy, marshy,                                                   | 328 |



|    |                                           |     |
|----|-------------------------------------------|-----|
|    | Boldness, audaciousness, effrontery, im-  |     |
|    | prudence,                                 | 79  |
|    | Book, volume,                             | 138 |
|    | Bottom, dale, vale, valley,               | 20  |
|    | Bounds, limits, confines,                 | 32  |
|    | Bounty, liberality, generosity,           | 213 |
|    | Bravery, resolution, intrepidity, coura-  |     |
|    | ge, valour,                               | 116 |
|    | Brightness, light, splendor,              | 106 |
|    | Brilliancy, radiancy, lustre,             | 107 |
| To | Bring, fetch,                             | 313 |
|    | Broad, wide,                              | 320 |
|    | Brook, rivulet, stream,                   | 337 |
|    | Burden, load,                             | 35  |
|    | Business, affairs,                        | 148 |
|    | Business, trade, profession,              | 347 |
|    | Buttress, support, prop,                  | 16  |
| C. |                                           |     |
|    | Calamity, misfortune, disaster,           | 123 |
| To | Call, name,                               | 263 |
|    | Cannot, impossible,                       | 73  |
|    | Capacity, ability,                        | 143 |
|    | Care, caution, prudence, discretion,      | 38  |
|    | Carriage, air, address, mien, deportment, |     |
|    | behaviour, manners,                       | 11  |
|    | Case, circumstance, conjuncture, occa-    |     |
|    | sion, occurrence,                         | 163 |
|    | Caution, care, prudence, discretion,      | 38  |
|    | Cave, cell,                               | 319 |



|                                                        |     |
|--------------------------------------------------------|-----|
| To Cease, finish, leave off,                           | 300 |
| Celebrated, famous, renowned, illustrious,             | 44  |
| Cell, cave,                                            | 319 |
| Chamber, apartment, room,                              | 249 |
| Chance, fortune,                                       | 217 |
| Change, variation,                                     | 186 |
| Changeable, inconstant, fickle, unsteady,              | 189 |
| Charm, enchantment, spell,                             | 36  |
| Charms, attractions, allurements,                      | 20  |
| Charms, graces,                                        | 341 |
| To Chastise, punish, discipline, correct,              | 37  |
| Chief, head,                                           | 93  |
| Choaked, suffocated, smothered,                        | 332 |
| To Choose, make choice of,                             | 150 |
| To Choose, take,                                       | 149 |
| To Choose, prefer,                                     | 151 |
| Church, temple,                                        | 68  |
| Circumspection, regard, consideration,                 | 39  |
| Circumstance, case, conjuncture, occasion, occurrence, | 163 |
| Clergyman, parson,                                     | 331 |
| Cleverness, ingenuity, parts, abilities,               | 13  |
| Cloak - bag, portmanteau, trunk,                       | 333 |
| Cloaths, dress,                                        | 211 |
| Clock, dial,                                           | 354 |
| Clownish, unpolite,                                    | 192 |
| Colours, flag,                                         | 307 |
| Column, pillar,                                        | 238 |
| Combat, fight, battle,                                 | 25  |



---

|                                                                  |     |
|------------------------------------------------------------------|-----|
| Commerce, trade, traffic,                                        | 159 |
| Commiseration, compassion, pity,                                 | 356 |
| Common, ordinary,                                                | 197 |
| Compassion, commiseration, pity,                                 | 356 |
| To Compel, constrain, oblige, force,                             | 203 |
| Complaisant, polite, well-bred,                                  | 120 |
| Complete, perfect, finished,                                     | 122 |
| Complete, entire,                                                | 296 |
| To Complete, end, conclude, finish,                              | 7   |
| Complicated, involved,                                           | 345 |
| To Comprehend, conceive, understand,                             | 199 |
| To Conceal, dissemble, disguise,                                 | 311 |
| To Conceive, comprehend, understand,                             | 199 |
| To Concern, regard, touch,                                       | 66  |
| To Conclude, complete, end, finish,                              | 7   |
| Conclusion, sequel,                                              | 255 |
| Condition, state, situation,                                     | 111 |
| Conduct, management, direction, adminis-<br>tration, government, | 125 |
| To Conduct, lead, guide,                                         | 294 |
| Confession, acknowledgment,                                      | 22  |
| Confines, limits, bounds.                                        | 32  |
| Conjuncture, occurrence, occasion, case,<br>circumstance,        | 163 |
| To Conquer, subdue, overcome,                                    | 52  |
| To Consent, agree, acquiesce,                                    | 124 |
| Consideration, circumspection, regard,                           | 39  |
| Constancy, resolution, steadiness,                               | 310 |
| Consternation, astonishment, wonder,<br>amazement, surprize,     | 212 |
| To Constrain, compel, oblige, force,                             | 203 |



---

|                                                            |     |
|------------------------------------------------------------|-----|
| Content, satisfaction,                                     | 224 |
| Contented, satisfied,                                      | 170 |
| Contiguous, adjacent,                                      | 235 |
| Continual, continued,                                      | 173 |
| Continually, always, perpetually,                          | 100 |
| Continuance, continuation,                                 | 172 |
| Continued, continual,                                      | 173 |
| Contract, agreement, bargain,                              | 367 |
| Conversation, discourse,                                   | 363 |
| Copy, model,                                               | 287 |
| To Correct, discipline, chastise, punish,                  | 37  |
| Counsel, admonition, advice,                               | 23  |
| Courage, bravery, resolution, valour, in-<br>trepidity,    | 116 |
| Covetous, niggardly, miserly, avaritious,                  | 21  |
| Coward, poltron,                                           | 278 |
| Crime, fault,                                              | 202 |
| Crooked, deformed, hump-backed,                            | 121 |
| To Cry, weep,                                              | 359 |
| Cunning, device, trick, artifice, strata-<br>gem, finesse, | 40  |
| Cure, remedy,                                              | 178 |
| Current, stream,                                           | 338 |
| Custom, fashion,                                           | 185 |
| Customs, manners, fashions,                                | 42  |

## D.

|                             |     |
|-----------------------------|-----|
| Dale, bottom, vale, valley, | 92  |
| Danger, hazard, risk,       | 77  |
| Darkness, obscurity,        | 266 |



---

|                                                                                  |              |
|----------------------------------------------------------------------------------|--------------|
| Death, decease, departure,                                                       | 90           |
| Decease, death, departure                                                        | <i>ibid.</i> |
| To Declare, protest, maintain, avouch, as-<br>sert, attest, aver, affirm, swear, | 18           |
| To Decrease, diminish, abate, lessen,                                            | 3            |
| Deed, action, act,                                                               | 9            |
| Defamation, detraction,                                                          | 315          |
| Defect, imperfection, fault,                                                     | 201          |
| Deformed, crooked, hump-backed,                                                  | 121          |
| Dejected, dull, low-spirited, melan-<br>choly,                                   | 166          |
| Delicate, fine,                                                                  | 309          |
| Delight, pleasure,                                                               | 223          |
| Departure, death, decease,                                                       | 90           |
| Deportment, air, address, mien, carriage,<br>behaviour, manners,                 | 11           |
| Derision, ridicule,                                                              | 358          |
| To Desert, abandon, forsake, relinquish, lea-<br>ve, quit,                       | 1            |
| Design, aim, view,                                                               | 34           |
| Design, intention,                                                               | 191          |
| Design, project,                                                                 | 303          |
| Destiny, lot,                                                                    | 218          |
| To Detain, keep,                                                                 | 344          |
| Determination, resolution,                                                       | 85           |
| To Detest, hate, loath, abhor,                                                   | 4            |
| Detraction, defamation,                                                          | 315          |
| Detriment, harm, hurt, injury, mischief,                                         | 181          |
| Device, trick, stratagem, cunning, arti-<br>fice, finesse,                       | 40           |
| Devotion, religion, piety,                                                       | 219          |



|                                               |     |
|-----------------------------------------------|-----|
| Devotion, passion, attachment,                | 291 |
| Dial, clock,                                  | 354 |
| Difference, dispute, quarrel,                 | 102 |
| To Diminish, decrease, abate, lessen,         | 3   |
| Direction, administration, conduct, ma-       |     |
| nagement, government,                         | 125 |
| To Disannul, abolish, abrogate, repeal, re-   |     |
| voke,                                         | 6   |
| Disaster, misfortune, calamity,               | 123 |
| Discerning, knowing,                          | 157 |
| Discernment, judgment,                        | 169 |
| To Discipline, correct, chastise, punish,     | 37  |
| To Disclose, discover, divulge, reveal, tell, | 60  |
| Discourse, conversation,                      | 363 |
| To Discover, disclose, divulge, reveal,       |     |
| tell,                                         | 60  |
| Discretion, prudence, caution, care,          | 38  |
| Disdain, haughtiness,                         | 179 |
| Disease, distemper, sickness,                 | 104 |
| Disgraceful, scandalous,                      | 297 |
| To Disguise, conceal, dissemble,              | 311 |
| To Disguise, mask,                            | 271 |
| To Disperse, scatter,                         | 256 |
| Dispute, difference, quarrel,                 | 102 |
| To Dissemble, conceal, disguise,              | 311 |
| Distemper, disease, sickness,                 | 104 |
| Ditch, trench,                                | 308 |
| Diversion, amusement,                         | 240 |
| Diversity, variety,                           | 101 |
| Diverting, merry, gay,                        | 194 |
| Divination, prediction,                       | 348 |



---

|                                                  |     |
|--------------------------------------------------|-----|
| To Divulge, disclose, discover, reveal, tell,    | 60  |
| Dominion, authority, power,                      | 137 |
| Double - entendre, equivocation, ambi-<br>guity, | 61  |
| Doubt, suspense, uncertainty,                    | 164 |
| To Dread, fear, be apprehensive, be afraid,      | 131 |
| Dregs, sediment,                                 | 324 |
| Dress, cloaths,                                  | 211 |
| Drunk, fuddled, intoxicated                      | 366 |
| Dull, dejected, melancholy, low - spiri-<br>ted, | 166 |
| Duty, obligation,                                | 46  |
| To Dwell, live,                                  | 47  |

## E.

|                                                      |     |
|------------------------------------------------------|-----|
| Easy, ready,                                         | 342 |
| Effectual, efficacious,                              | 370 |
| Effigy, image, statue,                               | 208 |
| Effort, endeavour,                                   | 246 |
| Effrontery, audaciousness, boldness, im-<br>pudence, | 79  |
| Elegant, genteel,                                    | 276 |
| Emolument, gain, lucre, profit,                      | 140 |
| Empire, kingdom,                                     | 221 |
| Enchantment, charm, spell,                           | 36  |
| To End, complete, conclude, finish,                  | 7   |
| End, extremity,                                      | 33  |
| Endeavour, effort,                                   | 246 |
| To Endow, establish, institute, found,               | 216 |
| To Engage, oblige,                                   | 304 |
| To Enlarge, increase,                                | 10  |



---

|                                                |     |
|------------------------------------------------|-----|
| Enmity, rancour,                               | 195 |
| Enormous, huge, vast, immense,                 | 69  |
| Enough, sufficient,                            | 17  |
| Entire, complete,                              | 296 |
| Epistle, letter,                               | 244 |
| Equivocation, ambiguity, double-enten-<br>dre, | 61  |
| Erudition, literature, learning,               | 95  |
| To Establish, endow, institute, found,         | 216 |
| Esteem, regard, veneration, respect,           | 161 |
| Event, incident,                               | 49  |
| Every, all,                                    | 355 |
| To Excell, be excellent,                       | 261 |
| Excellence, excellency,                        | 176 |
| To be Excellent, excell,                       | 261 |
| Exchange, barter, truck,                       | 160 |
| Excursion, ramble, jaunt,                      | 225 |
| Excuse, pardon, forgiveness,                   | 45  |
| To Exist, be, subsist,                         | 43  |
| To Expect, hope,                               | 135 |
| Expeditious, assiduous, quick,                 | 183 |
| Experiment, trial, proof,                      | 207 |
| Expression, word, term,                        | 88  |
| Expression, word,                              | 258 |
| To Extol, praise,                              | 265 |
| Extremely, very,                               | 141 |
| Extremity, end,                                | 33  |

## F.

|                          |     |
|--------------------------|-----|
| Faculty, ability, power, | 222 |
| To Fade, wither,         | 155 |



|                                                            |              |
|------------------------------------------------------------|--------------|
| Falsehood, lie,                                            | 227          |
| Familiar, intimate, acquainted,                            | 237          |
| Famous, celebrated, illustrious, renowned,                 | 44           |
| Fanciful, fantastical, maggoty, whimsi-<br>cal,            | 142          |
| Fantastical, fanciful, maggoty, whimsi-<br>cal,            | <i>ibid.</i> |
| Fashion, custom,                                           | 185          |
| Fashion, figure, form,                                     | 200          |
| of Fashion, of quality,                                    | 112          |
| Fashions, customs, manners,                                | 42           |
| Fast, abstinence,                                          | 234          |
| Fast, hard,                                                | 353          |
| Fatigued, weary, tired,                                    | 105          |
| Fault, crime,                                              | 202          |
| Fault, imperfection, defect,                               | 201          |
| To Fear, dread, be afraid, be apprehensive,                | 131          |
| To Feel, handle,                                           | 267          |
| Felicity, happiness, bliss,                                | 31           |
| Fervency, warmth,                                          | 252          |
| To Fetch, bring,                                           | 313          |
| Fickle, inconstant, changeable, unstea-<br>dy,             | 189          |
| Fight, combat, battle,                                     | 25           |
| Figure, form, fashion,                                     | 200          |
| To Find, meet with,                                        | 109          |
| To Find out, invent,                                       | 301          |
| Fine, delicate,                                            | 309          |
| Finesse, stratagem, artifice, trick, cun-<br>ning, device, | 40           |
| To Finish, complete, end, conclude,                        | 7            |



|                                           |     |
|-------------------------------------------|-----|
| To Finish, cease, leave off,              | 300 |
| Finished, perfect, complete,              | 122 |
| Flag, colours,                            | 307 |
| Flat, insipid,                            | 343 |
| Flesh, meat,                              | 152 |
| To Fly, avoid, shun,                      | 97  |
| Fog, mist,                                | 275 |
| Footstep, track,                          | 188 |
| For, as to,                               | 346 |
| To Force, oblige, constrain, compel,      | 203 |
| Forgiveness, excuse, pardon,              | 45  |
| Form, figure, fashion,                    | 200 |
| To Forkase, abandon, leave, relinquish,   |     |
| desert, quit,                             | 1   |
| To Fortify, garrison,                     | 295 |
| Fortune, chance,                          | 217 |
| To Found, institute, establish, endow,    | 216 |
| Frankness, plainness, ingenuousness, sin- |     |
| cerity,                                   | 206 |
| Frequently, often,                        | 72  |
| Fresh, recent, new,                       | 257 |
| Frugality, oeconomy,                      | 210 |
| Furthermore, moreover, besides,           | 58  |
| Fuddled, drunk, intoxicated,              | 366 |

## G.

|                                 |     |
|---------------------------------|-----|
| Gaiety, joy,                    | 302 |
| Gain, lucre, profit, emolument, | 140 |
| Gallantry, love,                | 282 |
| To Garrison, fortify,           | 295 |
| Gay, merry, diverting,          | 194 |



---

|                                                             |     |
|-------------------------------------------------------------|-----|
| To Gaze, stare,                                             | 82  |
| Genealogy, pedigree,                                        | 361 |
| General, universal,                                         | 87  |
| Generosity, liberality, bounty,                             | 213 |
| Genius, talent,                                             | 64  |
| Genteel, elegant,                                           | 276 |
| Gentle, tame,                                               | 133 |
| To Get up, rise,                                            | 286 |
| To Give, present, offer,                                    | 209 |
| Glib, slippery,                                             | 357 |
| Glory, honour,                                              | 74  |
| To Go back, return,                                         | 146 |
| Good-fortune, prosperity,                                   | 29  |
| Good-humour, good-nature,                                   | 30  |
| Gold, golden,                                               | 245 |
| Government, conduct, direction, management, administration, | 125 |
| Graces, charms,                                             | 341 |
| Grave, serious, staid,                                      | 63  |
| Great, big, large,                                          | 62  |
| Great, sublime,                                             | 260 |
| Grot, grotto,                                               | 318 |
| To Grow, increase,                                          | 285 |
| To Guide, conduct, lead,                                    | 294 |
| Gulph, abyss,                                               | 84  |
| To Gulph, swallow,                                          | 314 |

## H.

|                              |     |
|------------------------------|-----|
| To Handle, feel,             | 267 |
| Handsome, beautiful, pretty, | 26  |



|                                             |     |
|---------------------------------------------|-----|
| To Hanker after, have a mind for, wish for, |     |
| long for, lust after,                       | 139 |
| Happiness, felicity, bliss,                 | 31  |
| Hard, fast,                                 | 353 |
| Harm, hurt, injury, detriment, mischief,    | 181 |
| Hasty, passionate,                          | 118 |
| To Hate, abhor, loath, detest,              | 4   |
| To Have, possess,                           | 24  |
| Haughtiness, disdain,                       | 179 |
| Haughtiness, pride, vanity, presumption,    |     |
| arrogance,                                  | 177 |
| Hazard, danger, risk,                       | 77  |
| Head, chief,                                | 93  |
| Headstrong, obstinate, opiniated, prepos-   |     |
| sessed, infatuated,                         | 214 |
| Heap, pile,                                 | 89  |
| To Hear, hearken,                           | 198 |
| Heaviness, weight,                          | 204 |
| Heavy, weighty,                             | 51  |
| To Help, succour, relieve, assist,          | 99  |
| Herb, plant,                                | 284 |
| High, lofty,                                | 325 |
| Honour, glory,                              | 74  |
| To Hope, expect,                            | 135 |
| House, tenement,                            | 250 |
| Hovel, shed,                                | 273 |
| However, nevertheless, yet, in the mean     |     |
| while,                                      | 175 |
| Huge, vast, immense, enormous,              | 69  |
| Humanity, tenderness, benevolence, be-      |     |
| nignity, kindness,                          | 27  |



|                                           |     |
|-------------------------------------------|-----|
| Hump-backed, crooked, deformed,           | 121 |
| Hurt, harm, injury, detriment, mischief,  | 181 |
| I.                                        |     |
| Idea, imagination, thought, notion,       | 147 |
| Ill, sick,                                | 103 |
| Illustrious, famous, celebrated, renown-  |     |
| ed,                                       | 44  |
| Image, effigy, statue,                    | 208 |
| Imagination, idea, notion, thought,       | 147 |
| Immediately, instantly, now, presently,   | 184 |
| Immense, huge, enormous, vast,            | 69  |
| Impediment, obstacle, obstruction,        | 94  |
| Imperfection, fault, defect,              | 201 |
| Impertinent, impudent, saucy,             | 364 |
| Impossible, cannot,                       | 73  |
| Impudence, effrontery, boldness, auda-    |     |
| ciousness,                                | 79  |
| Impudent, impertinent, saucy,             | 364 |
| Inattentive, absent,                      | 293 |
| In a passion, passionate, angry,          | 117 |
| Incident, event,                          | 49  |
| Inclination, propension, bias,            | 56  |
| Inconsistent, unreasonable, absurd,       | 233 |
| Inconstant, fickle, changeable, unsteady, | 189 |
| To Increase, enlarge,                     | 10  |
| To Increase, grow,                        | 285 |
| Indigence, poverty, need, want, neces-    |     |
| sity,                                     | 28  |
| Indolent, lazy,                           | 262 |
| Ineffectually, in, vain, to no purpose,   | 53  |



|     |                                            |     |
|-----|--------------------------------------------|-----|
|     | Infatuated, prepossessed, headstrong, opi- |     |
|     | niated, obstinate,                         | 214 |
| 222 | Influence, weight, sway,                   | 136 |
| 011 | Ingenuity, cleverness, parts, abilities,   | 13  |
| 202 | Ingenuousness, plainness, frankness, sin-  |     |
| 001 | cerity,                                    | 206 |
| 102 | Injury, hurt, harm, mischief, detri-       |     |
| 082 | ment,                                      | 181 |
|     | In love, lover,                            | 292 |
| 442 | In order to, to,                           | 127 |
|     | To Inquire, ask, interrogate,              | 96  |
|     | To Insinuate, suggest,                     | 196 |
| 122 | Insipid, flat,                             | 343 |
| 111 | Instant, moment,                           | 41  |
|     | Instantly, immediately, now, presently,    | 184 |
|     | To Institute, found, establish, endow,     | 216 |
|     | To Instruct, learn, teach,                 | 132 |
| 02  | Insult, affront, abuse,                    | 126 |
| 120 | Intention, design,                         | 191 |
|     | To Interrogate, inquire, ask,              | 96  |
| 204 | In the mean while, however, yet, never-    |     |
| 310 | theless,                                   | 175 |
| 12  | Intimate, acquainted, familiar,            | 237 |
| 132 | Intoxicated, fuddled, drunk,               | 366 |
| 220 | Intrepidity, resolution, valour, courage,  |     |
| 22  | bravery,                                   | 116 |
|     | To Invent, find out,                       | 301 |
|     | Involved, complicated,                     | 345 |
| 300 |                                            |     |
| 3   |                                            |     |
| 282 |                                            |     |



|                                                              |     |
|--------------------------------------------------------------|-----|
| <b>J.</b>                                                    |     |
| Jaunt, excursion, ramble,                                    | 225 |
| Joining, union,                                              | 110 |
| Joy, gaiety,                                                 | 302 |
| Judgment, discernment,                                       | 169 |
| Justice, right,                                              | 165 |
| Justness, precision,                                         | 289 |
| <b>K.</b>                                                    |     |
| To Keep, detain,                                             | 344 |
| Kindness, beneyolence, tenderness, be-<br>nignity, humanity, | 27  |
| Kingdom, empire,                                             | 221 |
| Knowing, discerning,                                         | 157 |
| <b>L.</b>                                                    |     |
| Lampoon, satire,                                             | 244 |
| Language, tongue,                                            | 365 |
| Large, big, great,                                           | 62  |
| Laziness, sloth, sluggishness,                               | 180 |
| Lazy, indolent,                                              | 262 |
| To Lead, conduct, guide,                                     | 294 |
| Lean, meagre,                                                | 316 |
| To Learn, study,                                             | 15  |
| To Learn, teach, instruct,                                   | 132 |
| Learned, able, skilful,                                      | 220 |
| Learning, literature, erudition,                             | 95  |
| To Leave, abandon, forsake, relinquish, de-<br>sert, quit,   | I   |
| To Leave off, cease, finish,                                 | 300 |
| To Lessen, abate, diminish, decrease,                        | 3   |
| To Let down, lower,                                          | 283 |



---

|                                                                         |     |
|-------------------------------------------------------------------------|-----|
| Letter, epistle,                                                        | 244 |
| Level, smooth,                                                          | 154 |
| Liberality, generosity, bounty,                                         | 213 |
| Lie, falsehood,                                                         | 227 |
| To Lift, raise,                                                         | 215 |
| Light, splendor, brightness,                                            | 106 |
| Likewise, also,                                                         | 305 |
| Limits, confines, bounds,                                               | 32  |
| Literature, learning, erudition,                                        | 95  |
| Little, small,                                                          | 144 |
| To Live, dwell,                                                         | 47  |
| Load, burden,                                                           | 35  |
| To Loath, abhor, hate, detest,                                          | 4   |
| Lodging, apartment,                                                     | 251 |
| Lofty, high,                                                            | 325 |
| To Long for, wish for, have a mind for, han-<br>ker after, lust after,  | 139 |
| To Look at, behold, see, view,                                          | 81  |
| Lot, destiny,                                                           | 218 |
| Love, gallantry,                                                        | 282 |
| Lover, in love,                                                         | 292 |
| Low, abject, mean, beggarly,                                            | 5   |
| To Lower, let down,                                                     | 283 |
| Low-spirited, dull, dejected, melancholy,                               | 166 |
| Lucre, gain, emolument, profit,                                         | 140 |
| To Lust after, hanker after, wish for, long<br>for, to have a mind for, | 139 |
| Lustre, brilliancy, radiancy,                                           | 107 |
| Luxury, voluptuousness,                                                 | 230 |



## M.

|                                                                                |     |
|--------------------------------------------------------------------------------|-----|
| Maggotty, fantastical, fanciful, whimsical,                                    | 142 |
| To Maintain, protest, declare, affirm, assert,<br>avouch, swear, aver, attest, | 18  |
| To Make choice of, choose,                                                     | 150 |
| Management, administration, conduct,<br>direction, government,                 | 125 |
| To Manifest, publish, proclaim,                                                | 59  |
| Manners, mien, address, air, deportment,<br>carriage, behaviour,               | 11  |
| Manners, customs, fashions,                                                    | 42  |
| Mariner, sailor, seaman,                                                       | 317 |
| Marshy, boggy,                                                                 | 328 |
| To Mask, disguise,                                                             | 271 |
| Matter, subject,                                                               | 270 |
| Meagre, lean,                                                                  | 316 |
| Mean, low, abject, beggarly,                                                   | 5   |
| Means, ways,                                                                   | 71  |
| Meat, flesh,                                                                   | 152 |
| To Meet with, find,                                                            | 109 |
| Melancholy, dull, low-spirited, dejected,                                      | 166 |
| Merry, gay, diverting,                                                         | 194 |
| Methodical, regular,                                                           | 335 |
| Middle, midst,                                                                 | 327 |
| Mien, air, address, behaviour, manners,<br>deportment, carriage,               | 11  |
| To have a Mind for, long for, wish for,<br>hanker after, lust after,           | 139 |
| Mine, my own,                                                                  | 368 |
| Mischief, hurt, harm, injury, detriment,                                       | 181 |
| Miserly, niggardly, covetous, avaritious,                                      | 21  |



|                                 |     |
|---------------------------------|-----|
| Misfortune, disaster, calamity, | 123 |
| Mist, fog,                      | 275 |
| Model, copy,                    | 287 |
| Modest, reserved,               | 298 |
| Moment, instant,                | 41  |
| Moreover, furthermore, besides, | 58  |
| To Muse, think, study,          | 279 |
| Mute, silent,                   | 247 |
| My own, mine,                   | 368 |

## N.

|                                                          |     |
|----------------------------------------------------------|-----|
| To Name, call,                                           | 263 |
| Near, nigh,                                              | 369 |
| Is Necessary, ought, should,                             | 57  |
| Necessity, need, indigence, want, poverty,               | 28  |
| Need, necessity, indigence, want, proverty, <i>ibid.</i> |     |
| Nevertheless, in the mean while, how-<br>ever, yet,      | 175 |
| New, fresh, recent,                                      | 257 |
| Niggardly, miserly, covetous, avaritious,                | 21  |
| Nigh, near,                                              | 369 |
| No, not,                                                 | 259 |
| To No purpose, ineffectually, in vain,                   | 53  |
| Notes, remarks, observations,                            | 113 |
| Notion, idea, imagination, thought,                      | 147 |
| Novel, tale, romance, story,                             | 171 |
| Now, presently, immediately, instantly,                  | 184 |

## O.

|                         |     |
|-------------------------|-----|
| To make Oath of, swear, | 339 |
| Obligation, duty,       | 46  |



|                                                             |              |
|-------------------------------------------------------------|--------------|
| To Oblige, force, constrain, compel,                        | 203          |
| To Oblige, engage,                                          | 304          |
| Oblong, oval,                                               | 274          |
| Obscurity, darkness,                                        | 266          |
| Observations, notes, remarks,                               | 113          |
| To Observe, remark,                                         | 145          |
| Obstacle, obstruction, impediment,                          | 94           |
| Obstinate, opiniated, prepossessed, infatuated, headstrong, | 214          |
| Obstruction, obstacle, impediment,                          | 94           |
| Occasion, occurrence, case, circumstance, conjuncture,      | 163          |
| Occurrence, conjuncture, case, circumstance, occasion,      | <i>ibid.</i> |
| Ocean, sea,                                                 | 228          |
| Oeconomy, frugality,                                        | 210          |
| To Offer, present, give,                                    | 209          |
| Often, frequently,                                          | 72           |
| Old, ancient, antique,                                      | 86           |
| On, upon,                                                   | 8            |
| Only, alone,                                                | 281          |
| Opiniated, obstinate, prepossessed, infatuated, headstrong, | 214          |
| Opinion, sentiment, thought,                                | 115          |
| Order, regularity,                                          | 158          |
| Order, rule,                                                | 334          |
| To Order, bid,                                              | 174          |
| Ordinary, common,                                           | 197          |
| Ought, should, is necessary,                                | 57           |
| Outside, appearance,                                        | 128          |
| Oval, oblong,                                               | 274          |
| To Overcome, subdue, conquer,                               | 52           |



## P.

|                                                      |     |
|------------------------------------------------------|-----|
| Pardon, forgiveness, excuse,                         | 45  |
| Parson, clergyman,                                   | 331 |
| Parts, abilities, cleverness, ingenuity,             | 13  |
| Passion, attachment, devotion,                       | 291 |
| Passionate, in a passion, angry,                     | 117 |
| Passionate, hasty,                                   | 118 |
| Peace, quiet, tranquillity,                          | 67  |
| Pedigree, genealogy,                                 | 361 |
| Penetrating, piercing,                               | 167 |
| People, persons,                                     | 65  |
| To Perceive, see,                                    | 130 |
| Perfect, finished, complete,                         | 122 |
| To Permit, tolerate, suffer,                         | 193 |
| Perpetually, continually, always,                    | 100 |
| Persons, people,                                     | 65  |
| Persuasion, religion,                                | 243 |
| Piercing, penetrating,                               | 167 |
| Piety, religion, devotion,                           | 219 |
| Pile, heap,                                          | 89  |
| Pillar, column,                                      | 238 |
| Pity, compassion, commiseration,                     | 356 |
| To Place, put,                                       | 168 |
| Plainness, sincerity, frankness, ingenu-<br>ousness, | 206 |
| Plant, herb,                                         | 284 |
| Pleasing, agreeable,                                 | 340 |
| Pleasure, delight,                                   | 223 |
| Plenty, abundance,                                   | 253 |
| Polite, complaisant, well-bred,                      | 120 |
| Poltron, coward,                                     | 278 |



---

|    |                                                             |     |
|----|-------------------------------------------------------------|-----|
|    | Portmanteau, cloak - bag, trunk,                            | 333 |
| To | possess, have,                                              | 24  |
|    | Poverty, indigence, want, need, necessity,                  | 28  |
|    | Power, ability, faculty,                                    | 222 |
|    | Power, authority, dominion,                                 | 137 |
| To | Praise, extol,                                              | 265 |
|    | Prebend, prebendary,                                        | 362 |
|    | Precision, abstraction,                                     | 288 |
|    | Precision, justness,                                        | 289 |
|    | Prediction, divination,                                     | 348 |
| To | Prefer, choose,                                             | 151 |
|    | Prepossessed, opiniated, obstinate, infatuated, headstrong, | 214 |
|    | Prerogative, privilege,                                     | 156 |
| To | Present, give, offer,                                       | 209 |
|    | Presently, immediately, now, instantly,                     | 184 |
|    | Presumption, haughtiness, vanity, arrogance, pride,         | 177 |
|    | Pretty, handsome, beautiful,                                | 26  |
|    | Pride, haughtiness, vanity, arrogance, presumption,         | 177 |
|    | Privilege, prerogative,                                     | 156 |
| To | Proclaim, publish, manifest,                                | 59  |
|    | Profession, trade, business,                                | 347 |
|    | Profit, emolument, gain, lucre,                             | 140 |
|    | Profitable, advantageous, beneficial,                       | 80  |
|    | Project, design,                                            | 303 |
|    | Proof, trial, experiment,                                   | 207 |
|    | Prop, buttress, support,                                    | 16  |
|    | Propension, inclination, bias,                              | 56  |
|    | Prospect, view,                                             | 272 |



|                                                                                |     |
|--------------------------------------------------------------------------------|-----|
| Prosperity, good - fortune,                                                    | 29  |
| To Protest, declare, affirm, aver, assert,<br>maintain, swear, avouch, attest, | 18  |
| Prudence, wisdom,                                                              | 108 |
| Prudence, discretion, caution, care,                                           | 38  |
| Public-house, ale-house,                                                       | 226 |
| To Publish, proclaim, manifest,                                                | 59  |
| To Punish, chastise, correct, discipline,                                      | 37  |
| To Put, place,                                                                 | 168 |

## Q.

|                                                          |     |
|----------------------------------------------------------|-----|
| Quality, talent,                                         | 264 |
| Of Quality, of fashion,                                  | 112 |
| Quarrel, difference, dispute,                            | 102 |
| Quick, expeditious, assiduous,                           | 183 |
| Quickly, soon, speedily,                                 | 182 |
| Quiet, peace, tranquillity,                              | 67  |
| To Quit, abandon, leave, forsake, relinquish,<br>desert, | I   |

## R.

|                               |     |
|-------------------------------|-----|
| Radiancy, brilliancy, lustre, | 107 |
| Rafter, beam,                 | 248 |
| To Raise, lift,               | 215 |
| Ramble, jaunt, excursion,     | 225 |
| Rancour, enmity,              | 195 |
| Ray, beam,                    | 330 |
| Ready, easy,                  | 342 |
| To Receive, take, accept,     | 114 |
| Recent, new, fresh,           | 257 |
| To Reconcile, adjust,         | 312 |
| Reform, reformation,          | 153 |



|                                                            |     |
|------------------------------------------------------------|-----|
| Regard, circumspection, consideration,                     | 39  |
| Regard, respect, veneration, esteem,                       | 161 |
| To Regard, concern, touch,                                 | 66  |
| To Regret, be sorry for,                                   | 336 |
| Regular, methodical,                                       | 335 |
| Regularity, order,                                         | 158 |
| To Relieve, succour, help, assist,                         | 99  |
| Religion, persuasion,                                      | 243 |
| Religion, piety, devotion,                                 | 219 |
| To Relinquish, abandon, forsake, leave, de-<br>sert, quit, | I   |
| To Remain, stay,                                           | 48  |
| To Remark, observe,                                        | 145 |
| Remarks, observations, notes,                              | 113 |
| Remedy, cure,                                              | 178 |
| To Renounce, resign, abdicate,                             | 2   |
| Renowned, celebrated, famous, illustrious,                 | 44  |
| To Repeal, revoke, abolish, disannul, abro-<br>gate,       | 6   |
| Reply, answer,                                             | 76  |
| To Reprimand, reprove,                                     | 349 |
| Reserved, modest,                                          | 298 |
| Resident, ambassador,                                      | 323 |
| To Resign, renounce, abdicate,                             | 2   |
| Resolution, determination,                                 | 85  |
| Resolution, valour, courage, bravery, in-<br>trepidity,    | 116 |
| Resolution, constancy, steadiness,                         | 310 |
| Respect, veneration, esteem, regard,                       | 161 |
| To Restore, return, surrender,                             | 205 |
| Retinue, train,                                            | 162 |



---

|                                                 |     |
|-------------------------------------------------|-----|
| To Return, go back,                             | 146 |
| To Return, restore, surrender,                  | 205 |
| To Reveal, tell, discover, divulge, disclose,   | 60  |
| To Revoke, repeal, disannul, abrogate, abolish, | 6   |
| Ridicule, derision,                             | 358 |
| Right, justice,                                 | 165 |
| Rigour, severity,                               | 98  |
| Riot, uproar, tumult,                           | 55  |
| To Rise, get up,                                | 286 |
| Risk, hazard, danger,                           | 77  |
| Rivulet, stream, brook,                         | 337 |
| Road, way,                                      | 70  |
| Robust, strong, stout, sturdy,                  | 119 |
| Rogue, sharper, thief,                          | 190 |
| Romance, tale, story, novel,                    | 171 |
| Room, chamber, apartment,                       | 249 |
| Rough, rugged,                                  | 329 |
| Rule, order,                                    | 334 |

## S.

|                               |     |
|-------------------------------|-----|
| Sailor, seaman, mariner,      | 317 |
| Satire, lampoon,              | 241 |
| Satisfaction, content,        | 224 |
| Satisfied, contented,         | 170 |
| Saucy, impertinent, impudent, | 364 |
| Scandalous, disgraceful,      | 297 |
| To Scatter, disperse,         | 256 |
| School, academy,              | 321 |
| Sea, ocean,                   | 228 |



---

|                                                      |              |
|------------------------------------------------------|--------------|
| Seaman, sailor, mariner,                             | 317          |
| Sediment, dregs,                                     | 324          |
| To See, perceive,                                    | 130          |
| To See, look at, behold, view,                       | 81           |
| To Seem, appear,                                     | 352          |
| Sentiment, opinion, thought,                         | 115          |
| Sequel, conclusion,                                  | 255          |
| Serious, staid, grave,                               | 63           |
| Serviceable, useful,                                 | 83           |
| Servitude, slavery,                                  | 239          |
| Severe, austere,                                     | 350          |
| Severity, rigour,                                    | 98           |
| To Shake, tremble,                                   | 360          |
| Sharp, sour, acid,                                   | 232          |
| Sharper, rogue, thief,                               | 190          |
| Shed, hovel,                                         | 273          |
| Should, ought, is necessary,                         | 57           |
| To Shun, avoid, fly,                                 | 97           |
| Sick, ill,                                           | 103          |
| Sickness, disease, distemper,                        | 104          |
| Sign, signal,                                        | 280          |
| Silent, mute,                                        | 247          |
| Sincerity, plainness, frankness, ingenu-<br>ousness, | 206          |
| Situation, condition, state,                         | 111          |
| Skilful, able, learned,                              | 220          |
| Slavery, servitude,                                  | 239          |
| Slippery, glib,                                      | 357          |
| Sloth, sluggishness, laziness,                       | 180          |
| Sluggishness, laziness, sloth,                       | <i>ibid.</i> |
| Small, little,                                       | 144          |



---

|                                                          |     |
|----------------------------------------------------------|-----|
| Smooth, level,                                           | 154 |
| Smothered, suffocated, choaked,                          | 332 |
| Sober, temperate, abstemious,                            | 231 |
| Sociable, social,                                        | 229 |
| Soon, speedily, quickly,                                 | 182 |
| To be Sorry for, regret,                                 | 336 |
| Sour, acid, sharp,                                       | 232 |
| Speedily, quickly, soon,                                 | 182 |
| Spell, charm, enchantment,                               | 36  |
| Spire, steeple, tower,                                   | 242 |
| In Spite of, against,                                    | 78  |
| Splendor, light, brightness,                             | 106 |
| Staid, grave, serious,                                   | 63  |
| To Stare, gaze,                                          | 82  |
| State, condition, situation,                             | 111 |
| Statue, effigy, image,                                   | 208 |
| To Stay, remain,                                         | 48  |
| Steadiness, resolution, constancy,                       | 310 |
| Steeple, spire, tower,                                   | 242 |
| Storm, tempest,                                          | 351 |
| Story, tale, novel, romance,                             | 171 |
| Stout, strong, sturdy, robust,                           | 119 |
| Stratagem, device, trick, artifice, finesse,<br>cunning, | 40  |
| Stream, current,                                         | 338 |
| Stream, rivulet, brook,                                  | 337 |
| To Strike, beat,                                         | 277 |
| Strong, sturdy, robust, stout,                           | 119 |
| To Study, learn,                                         | 15  |
| To Study, think, muse,                                   | 279 |
| Sturdy, robust, stout, strong,                           | 119 |



---

|                                                                                |     |
|--------------------------------------------------------------------------------|-----|
| To Subdue, overcome, conquer,                                                  | 52  |
| Subject, matter,                                                               | 270 |
| Sublime, great,                                                                | 260 |
| To Subsist, be, exist,                                                         | 43  |
| To Succour, help, relieve, assist,                                             | 99  |
| To Suffer, tolerate, permit,                                                   | 193 |
| Sufficient, enough,                                                            | 17  |
| Suffocated, smothered, choaked,                                                | 332 |
| To Suggest, insinuate,                                                         | 196 |
| Support, buttress, prop,                                                       | 16  |
| Surge, wave, billow,                                                           | 54  |
| Surmise, suspicion,                                                            | 254 |
| Surprize, amazement, astonishment, won-<br>der, consternation,                 | 212 |
| To Surrender, restore, return,                                                 | 205 |
| Suspense, doubt, uncertainty,                                                  | 164 |
| Suspicion, surmise,                                                            | 254 |
| To Swallow, gulp,                                                              | 314 |
| Sway, influence, weight,                                                       | 136 |
| To Swear, declare, affirm, attest, avouch, aver,<br>maintain, protest, assert, | 18  |
| To Swear, make oath of,                                                        | 339 |

## T.

|                              |     |
|------------------------------|-----|
| To Take, choose,             | 149 |
| To Take, receive, accept,    | 114 |
| Tale, novel, romance, story, | 171 |
| Talent, genius,              | 64  |
| Talent, quality,             | 264 |
| Tame, gentle,                | 133 |
| To Teach, instruct, learn,   | 132 |



---

|                                                                           |     |
|---------------------------------------------------------------------------|-----|
| To Tell, reveal, discover, divulge, disclose,                             | 60  |
| Temperate, abstemious, sober,                                             | 231 |
| Tempest, storm,                                                           | 351 |
| Temple, church,                                                           | 68  |
| Tenderness, kindness, humanity, benig-<br>-           gnity, benevolence, | 27  |
| Tenement, house,                                                          | 250 |
| Term, expression, word,                                                   | 88  |
| Thief, sharper, rogue,                                                    | 190 |
| To Think, study, muse,                                                    | 279 |
| Thought, notion, idea, imagination,                                       | 147 |
| Thought, sentiment, opinion,                                              | 115 |
| To Tie, bind,                                                             | 134 |
| Tired, weary, fatigued,                                                   | 105 |
| To, in order to,                                                          | 127 |
| To Tolerate, suffer, permit,                                              | 193 |
| Tongue, language,                                                         | 365 |
| To Touch, concern, regard,                                                | 66  |
| Tower, steeple, spire,                                                    | 242 |
| Track, footstep,                                                          | 188 |
| Trade, trafic, commerce,                                                  | 159 |
| Trade, business, profession,                                              | 347 |
| Trafic, trade, commerce,                                                  | 159 |
| Train, retinue,                                                           | 162 |
| Tranquillity, peace, quiet,                                               | 67  |
| Translation, version,                                                     | 268 |
| To Tremble, shake,                                                        | 360 |
| Trench, ditch,                                                            | 308 |
| Trial, proof, experiment,                                                 | 207 |
| Trick, stratagem, cunning, finesse, device,<br>artifice,                  | 40  |



---

|                                |     |
|--------------------------------|-----|
| Truck, barter, exchange,       | 160 |
| Trunk, portmanteau, cloak-bag, | 333 |
| Tumult, uproar, riot,          | 55  |

## U.

|                                          |     |
|------------------------------------------|-----|
| Uncertainty, suspense, doubt,            | 164 |
| To Understand, comprehend, conceive,     | 199 |
| Union, joining,                          | 110 |
| Universal, general,                      | 87  |
| Universe, world,                         | 75  |
| Unpolite, clownish,                      | 192 |
| Unreasonable, inconsistent, absurd,      | 233 |
| Unsteady, fickle, inconstant, changeable | 189 |
| Up, Upright,                             | 306 |
| Upon, on,                                | 8   |
| Upright, up,                             | 306 |
| Uproar, tumult, riot,                    | 55  |
| Useful, serviceable,                     | 83  |

## V.

|                                                          |              |
|----------------------------------------------------------|--------------|
| In Vain, ineffectual, to no purpose,                     | 53           |
| Vale, valley, bottom, dale,                              | 92           |
| Valley, bottom, dale, vale,                              | <i>ibid.</i> |
| Valour, resolution, courage, bravery, in-<br>trepidity,  | 116          |
| Value, worth,                                            | 91           |
| Vanity, haughtiness, presumption, arro-<br>gance, pride, | 177          |
| Variation, variety,                                      | 187          |
| Variation, change,                                       | 186          |
| Variety, diversity,                                      | 101          |



|                                      |     |
|--------------------------------------|-----|
| Variety, variation,                  | 187 |
| Vast, immense, huge, enormous,       | 69  |
| Veneration, esteem, regard, respect, | 161 |
| Version, translation,                | 268 |
| Very, extremely,                     | 141 |
| View, aim, design,                   | 34  |
| View, prospect,                      | 272 |
| To View, see, behold, look at,       | 81  |
| Vile, bad,                           | 269 |
| Vision, apparition,                  | 129 |
| Volume, book,                        | 138 |
| Voluptuousness, luxury,              | 230 |

## W.

|                                                                      |     |
|----------------------------------------------------------------------|-----|
| Want, need, necessity, indigence, poverty,                           | 28  |
| Warmth, fervency,                                                    | 252 |
| Wave, surge, billow,                                                 | 54  |
| Way, road,                                                           | 70  |
| Ways, means,                                                         | 71  |
| Weapons, arms,                                                       | 19  |
| Weary, tired, fatigued,                                              | 105 |
| To Weep, cry,                                                        | 359 |
| Weight, heaviness,                                                   | 204 |
| Weight, influence, sway,                                             | 136 |
| Weighty, heavy,                                                      | 51  |
| Well-bred, complaisant, polite,                                      | 120 |
| Whimsical, fantastical, fanciful, maggoty,                           | 142 |
| Wide, broad,                                                         | 320 |
| Wideness, width,                                                     | 371 |
| To Wish for, have a mind for, long for,<br>hanker after, lust after, | 139 |



---

|                                                                |     |
|----------------------------------------------------------------|-----|
| Wisdom, prudence,                                              | 108 |
| To Wither, fade,                                               | 155 |
| Wonder, astonishment, amazement, sur-<br>prize, consternation, | 212 |
| Word, term, expression,                                        | 88  |
| Word, expression,                                              | 258 |
| World, universe,                                               | 75  |
| Worth, value,                                                  | 91  |

## Y.

|                                                   |     |
|---------------------------------------------------|-----|
| Yet, however, nevertheless, in the mean<br>while, | 175 |
|---------------------------------------------------|-----|

*End of the alphabetical Table.*

---



















English synonymous or the difference between words esteemed synonymous in the English language useful to all who would either write and speak with propriety and elegance

Leipsick 1804

Augsburg, Staats- und Stadtbibliothek -- Spw 2296  
urn:nbn:de:bvb:12-bsb11281235-0